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1835

PERSONALITY AND OFFICE

*From Sarah Maria P.*

OF THE

CHRISTIAN COMFORTER

ASSERTED AND EXPLAINED,

IN A

COURSE OF SERMONS ON JOHN xvi. 7.

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

IN THE YEAR MDCCCXV,

At the Lecture founded by

THE LATE REV. JOHN BAMPTON, M. A.

CANON OF SALISBURY.

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BY

*Black*

REGINALD HEBER, M. A.

RECTOR OF HODNET, SALOP, AND LATE FELLOW OF  
ALL SOULS' COLLEGE.

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OXFORD,

AT THE UNIVERSITY PRESS FOR J. HATCHARD, PICCADILLY,  
LONDON; AND J. PARKER, OXFORD.

1816.

THE  
PREFACE  
OF THE

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# CHRISTIAN COMFORT

A SYSTEM AND EXPLANATION

OF THE

THE UNIVERSITY OF OXFORD

IN THE

THE

THE

CANON

REINHOLD NIEBUHR, D.D.

OF THE

OXFORD

THE UNIVERSITY PRESS FOR A. HATCHER, (1871)  
LONDON; AND J. BAKER, OXFORD.

TO  
**PREFACE.**  
THE RIGHT HONOURABLE  
**WILLIAM WYNDHAM,**  
**LORD GRENVILLE,**  
CHANCELLOR OF THE UNIVERSITY  
OF OXFORD,  
IN WHOSE LIFE IS EXHIBITED  
THE SUBSERVIENCY  
OF LEARNING TO RELIGION,  
THE FOLLOWING DISCOURSES  
ARE DEDICATED.

THE RIGHT HONOURABLE

WILLIAM WENTWORTH

LORD GRANVILLE

CHANCELLOR OF THE EXCHEQUER

OF OXFORD

IN ANSWER TO A RESOLUTION

OF THE HOUSE OF COMMONS

ON THE 14TH OF APRIL 1841

THE FOLLOWING DOCUMENTS



## PREFACE.

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THE subject of the following Lectures has for some years past engaged a considerable share of the Author's attention; for their composition, however, he has to regret, (and it may be some apology for their numerous defects,) that less time was allowed him than usually falls to persons in his situation, since he was placed by unavoidable circumstances in the University Pulpit, a whole year sooner than he expected it, or than was originally intended by those who honoured him with his late appointment. The importance of the Tenets, which it is his leading object to maintain, has been uniformly upheld by the Church of which he is a member, and  
by



*Extract from the last Will and Testament of the  
late Rev. John Bampton, Canon of Salisbury.*

— “ I give and bequeath my Lands and  
“ Estates to the Chancellor, Masters, and Scholars  
“ of the University of Oxford for ever, to have and  
“ to hold all and singular the said Lands or Estates  
“ upon trust, and to the intents and purposes herein-  
“ after mentioned ; that is to say, I will and appoint  
“ that the Vice-Chancellor of the University of Ox-  
“ ford for the time being shall take and receive all  
“ the rents, issues, and profits thereof, and (after all  
“ taxes, reparations, and necessary deductions made)  
“ that he pay all the remainder to the endowment  
“ of eight Divinity Lecture Sermons, to be esta-  
“ blished for ever in the said University, and to be  
“ performed in the manner following :

“ I direct and appoint, that, upon the first Tues-  
“ day in Easter Term, a Lecturer be yearly chosen  
“ by the Heads of Colleges only, and by no others,  
“ in the room adjoining to the Printing-House,  
“ between the hours of ten in the morning and  
“ two in the afternoon, to preach eight Divinity  
“ Lecture Sermons, the year following, at St.  
“ Mary’s in Oxford, between the commencement  
“ of the last month in Lent Term, and the end of  
“ the third week in Act Term.

“ Also I direct and appoint, that the eight Di-  
“ vinity Lecture Sermons shall be preached upon  
“ either of the following Subjects—to confirm and  
b “ establish

“ establish the Christian Faith, and to confute all  
“ heretics and schismatics—upon the divine au-  
“ thority of the holy Scriptures—upon the autho-  
“ rity of the writings of the primitive Fathers, as  
“ to the faith and practice of the primitive Church  
“ —upon the Divinity of our Lord and Saviour  
“ Jesus Christ—upon the Divinity of the Holy  
“ Ghost—upon the Articles of the Christian Faith,  
“ as comprehended in the Apostles’ and Nicene  
“ Creeds.

“ Also I direct, that thirty copies of the eight  
“ Divinity Lecture Sermons shall be always printed,  
“ within two months after they are preached, and  
“ one copy shall be given to the Chancellor of the  
“ University, and one copy to the Head of every  
“ College, and one copy to the Mayor of the city  
“ of Oxford, and one copy to be put into the Bod-  
“ leian Library; and the expence of printing them  
“ shall be paid out of the revenue of the Land or  
“ Estates given for establishing the Divinity Lec-  
“ ture Sermons; and the Preacher shall not be paid,  
“ nor be entitled to the revenue, before they are  
“ printed.

“ Also I direct and appoint, that no person shall  
“ be qualified to preach the Divinity Lecture Ser-  
“ mons, unless he hath taken the degree of Master  
“ of Arts at least, in one of the two Universities  
“ of Oxford or Cambridge; and that the same per-  
“ son shall never preach the Divinity Lecture Ser-  
“ mons twice.”



# LECTURE..I.

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JOHN xvi. 7.

*Nevertheless I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come ; but if I depart, I will send him unto you.*

THIS was the prominent topic of consolation and encouragement among those which our Saviour suggested for the support of his earthly friends under the impending affliction of his own departure from the world ; and it is evident, that to expressions thus awful in themselves, and pronounced on so awful an occasion, we must needs attach a more than common interest.

Had Jesus of Nazareth been no more than a human teacher of Virtue and Philosophy, adorned as he was with every good and perfect gift to which our nature had previously aspired in vain, we should have

attended, doubtless, with affectionate and reverential curiosity, to the latest instructions of matchless wisdom, the concluding result of a life, in every stage of its career, distinguished by more than human purity. The words of dying men have, mostly, willing auditors. The universal prejudice of mankind (and what is an universal prejudice but the voice of human nature?) ascribes to the instructions of Death a something like divinity; and he who was wise and just amid the struggle of contending passions and the confusion of worldly cares, may seem to address us with far greater effect and authority when those passions and those cares are gone by for ever. He who is himself to reap no benefit from fraud can hardly be suspected of intentional deception; he, from whom the world is even now receding, may discern, in that remoter prospect, the perfect proportions of its general form and value, which (while the mass was nearer to his eye) were lost in the minuter detail of its parts, or obscured by the intervening breath of admiration or calumny.

Nor can it be denied, that we naturally affix a greater value on that wisdom and friendship of which we are no longer to enjoy the protection ; that we cling with peculiar fondness to whatever is the last of its kind, and that the recollection of the past and the fear of what is to follow, conspire, under circumstances like these, to stamp the present with a tenfold interest and importance.

But there is yet another and a peculiar reason why the latest revelations of Jesus have, of all other truths, the strongest claim to our attention.

A prophet of the most High, (for as such he is acknowledged even by those of his followers who think most meanly of his person and nature,) and the greatest of all to whom the name of prophet has been at any time applied ; we cannot inquire, without the strongest and most reverential curiosity, what truth was that which he reserved to be the last of his discoveries to mankind ; which, as the most important feature of his commission, he deferred to communicate till the communication would

be most awful and impressive,—till it would be remembered with the greatest accuracy, and its consolation would be most required.

This discovery was the promise of the Comforter, and this promise he introduces with a solemnity of asseveration which might seem almost unnecessary, if it were not obviously and admirably calculated to excite in his followers attention the most profound, the most explicit and submissive faith.

“ I tell you the truth,” are his words to whom falsehood was unknown, “ I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come ; but if I depart, I will send him unto you.”

The value of this boon we may in some measure estimate by the intensity of the loss which it was designed to repair, the departure of our Saviour from the world. “ Vidisse Christum in carne” was, in the opinion of Augustin, the height of mortal happiness ; and that must have been no common blessing which could dry the tears of  
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of the children of the bride-chamber when the Bridegroom had been so recently taken from them. Those darker types, whereby the Heathen world prefigured the decease of the Messiah, were celebrated, all of them, with tokens of the deepest distress, as if the event which they denoted were to be the moral eclipse of nature<sup>a</sup>. Nor could his departure, of whom Thammuz and Osiris were but imperfect shadows, excite a lighter grief than theirs in the friends who had enjoyed his converse and protection; nor is the epoch of our Saviour's decease described in any other character by the Prophets or by Christ himself, than as a season of desolation and mourning to all.

“ I will smite the Shepherd,” said God, “ and the sheep shall be scattered.” “ When the Bridegroom is taken from them,” were the words of Christ while on earth, “ then shall they fast in those days.” “ Ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful\*.”

\* Jeremiah li. 23. Matthew xxvi. 31. Mark ii. 20. John xvi. 20.

And for such a sorrow they had, doubtless, ample cause: the time was coming, wherein whosoever killed them should think he rendered an acceptable service to God; a period of trouble was to follow the Messiah's removal, "such as never was, since "there was a nation, until that time." "When the father was to be against the "son and the son against the father," and "when a man's foes were to be they of his "own household\*."

And into this bad world, these times of cruelty and moral convulsion, they were sent out as sheep among wolves, without his guardianship who was their only Shepherd, under whose guidance they had hitherto lacked nothing. Well might it be, that, when he had announced to them his approaching departure, their hearts were filled with sorrow, when Jesus himself had wept in agony for the evils which were coming on the world!

Nor was this painful sense of their loss and of their orphan and destitute condition

\* John xvi. 2. Daniel xii. 1. Matthew x. 35.

to be removed, though it might be rendered less intolerable, by the knowledge of their Master's triumph over the gates of death.

For, though assured, by this means, of his happiness and glory ; assured that they were the objects still of his invisible affection and favour, the friends whom he had loved on earth, and for whom he now, in heaven, interceded ; yet were the withdrawing of his visible presence, the cessation of his converse, the cheerless void which occupied the place of all which had constituted the former grace and glory of their sect,—yet were these sufficient circumstances to justify in minds of firmer texture than those which the Apostles appear to have possessed, the greatest imaginable degree of grief, of anxiety, of apprehension, of despair. Accustomed to such a Teacher, how could his place be supplied among men ? Deserted by such a Guardian, how could they hope for safety from the world, from the devil, from themselves ? When that smile was withdrawn, in which innocence and childhood loved to repose ;

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that majestic countenance, before which guilt sank down abashed, and hypocrisy dropped her saintly mantle; that voice which neither the spirits of hell, nor the deaf and boisterous elements could disobey or sustain; what occupation, what ambition could have a zest for those who had been accustomed to the service of such a Master? On what could their thoughts repose when the centre of their affections was gone? and how weak and unavailing would the consolation have been to trace his footsteps in those cities where his power had been displayed; to visit, in mournful pilgrimage, the scenes where they had eaten and drank in his presence; the paths by which they had walked to the house of God in company? "Let us also go that we may die with our Lord" had been, on a former occasion, the sentiment of one among their number\*; and bitter, indeed, must now have been their agony of prayer, that, if he departed, they might not remain behind.

\* John xi. 16.



But from this state of depression the coming of the Paraclete was to set them free; from this depth of bitterness he was to arouse their spirits to the lofty destinies of their appointed mission and ministry; their sorrow was to be turned into joy, and their joy neither persecution, nor affliction, nor poverty, was thenceforth to take away. Nay, more than this, the loss of Christ was to be their eventual gain: not only does the Messiah comfort them by the hope that they were to be no losers by his departure; the compensation which he promised was to be such as should overflow in their favour; and, on this account alone, and abstracted from that other consideration of the remission of sin by his blood, (of which our Lord himself, for reasons which may be hereafter shewn, but seldom spake, and spake in the obscurity of parables,) it was expedient for them that Christ should go away.

Nor, though this would be amply sufficient to excite our ardent curiosity, does the importance of the inquiry terminate with the consolation which the Paraclete afforded to those

those with whom Christ had sojourned in the world, and who regretted him as a visible Benefactor. An accurate comprehension of the expressions employed by our Lord is necessary to the comprehension of that entire system of salvation which it was his errand to accomplish and secure; necessary to our faith, inasmuch as from hence, in no small degree, the grounds of our faith are derived; necessary to our love and gratitude, inasmuch as from hence we learn the full weight of that mercy which we have obtained from our Maker and Redeemer. By ascertaining the fulfilment of the promise we may be encouraged to a holy confidence in our Christian warfare, and schooled to a submissive dependance on that power and those merits, through which alone such assistance is accorded. By fixing the extent and character of God's help we may be prevented, on the other hand, from an unauthorised reliance on his influence in points to which that influence was never intended to apply; we may obtain a sufficient canon to measure the opposite statements

ments of Irreligion and Enthusiasm ; to detect the extravagant claims of the last, and the unreasonable cavils of the former ; and to decide, with somewhat more exactness than has hitherto been attempted, in what respects the promise applies to the universal Christian world, and in what, more especially, to the earliest teachers of Christianity.

It is my intention, therefore, in the following Lectures, to discuss, to the best of my power, the nature and office of the Comforter promised by our Lord, and the benefits which the Apostles in particular, or, in general, the great body of believers in Christ, were authorized by that promise to expect through his means. And I am the rather induced to undertake this arduous inquiry, because, though the importance of the questions which it involves has been at all times acknowledged and by all ; yet has the attention of theologians been, perhaps, less occupied by this, than by any other specific discussion.

Those mighty champions of English and Christian orthodoxy, who, in the demonstration

stration of our Lord's Divinity and of the atonement of sin by his blood, have left behind them labours which no sophistry can shake, no following talents rival, have been contented, for the most part, to refer incidentally and slightly to the being and function of the third Person in the Trinity, as if He, by whom we are sanctified to life eternal, were of less moment to Christians than He, by whom we are created and redeemed; or, as if the existence of the Holy Ghost were not exposed to the same, or even ruder assailants than have denied the Godhead of the Son.

Nor, of the few whose inquiries are professedly directed to the assertion of the being and elucidation of the office of the Holy Ghost, is there any who has embraced so copious a view of the subject as to deny to succeeding labourers the hope of advantage in discussing its subordinate branches. With much of natural acuteness, and a style which, though unpolished, is seldom wearisome, Clagitt had too little learning to be ever profound, and too much rashness to be always orthodox.

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Where he exposes the inconsistency of the Puritan arguments, his work is not without a certain share of usefulness ; but for the purposes of general edification we may search his pages in vain ; nor would he have preserved so long the share of reputation which he holds, if it had not been for the circumstance that he was Owen's principal antagonist. Ridley, whose talents and acquirements have not been rewarded with the fame to which, far more than Clagitt, he is entitled, has erred, nevertheless, in the injudicious application of heathen traditions ; and both Clagitt and Ridley have altogether neglected the consideration of the office of God's Spirit as the peculiar Comforter of Christians.

Among those who are not members of our English Church Doctor Owen's voluminous work on the Spirit is held in high estimation ; and, in default of others, has been often recommended to the perusal not of Dissenters only, but of the younger Clergy themselves. But in Owen, though his learning and piety were, doubtless, great, and though few have excelled him in the enviable talent

talent of expressing and exciting devotional feelings, yet have his peculiar sentiments and political situation communicated a tinge to the general character of his volume, unfavourable alike to rational belief and to religious charity. His arrangement is lucid ; his language not inelegant ; and his manner of treating the subject is at least sufficiently copious. But, as he has most of the merits, so has he all the imperfections characteristic of his age and party ; a deep and various but ill-digested reading ; a tediousness of argument, unhappily not incompatible with a frequent precipitancy of conclusion ; a querulous and censorious tone in speaking of all who differ from him in opinion ; while his attempt to reconcile the Calvinistic doctrine of irresistible Grace with the conditional promises of the Gospel may be placed, perhaps, among the most unfortunate specimens of reasoning which have ever found readers or admirers.

Of recent authors, where blame would be invidious, and where it might seem presumptuous to bestow commendation, I may  
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be excused from saying more than that the plan of the present Lectures will be found to differ materially from any with which I am yet acquainted. There is another, however, and a greater name than all whom I have noticed, whose Doctrine of Grace (those parts at least which belong not to temporary fanaticism and factions best forgotten,) must ever be accounted, so far as its subject extends, in the number of those works which are the property of every age and country, and of which, though succeeding critics may detect the human blemishes, the vigour and originality will remain, perhaps, unrivalled.

But, on the Personality and Deity of the Holy Ghost, the genius of Warburton is silent; and that occasional rashness, which is the attendant curse on conscious power, has destroyed, in his writings, that uniform and wary accuracy which alone can so far occupy the ground as to deny to succeeding inquirers the hope of advantage or discovery. On ground like this, indeed, (the most fertile, perhaps, in tares, and the most liable to invasion of any in the

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the Evangelical heritage,) our labours can never be superfluous ; nor are they to be despised, who bear, with whatever strength or fortune, their efforts and offerings to the common stock of knowledge and virtue ; who, following the path of more illustrious adventurers, beat down, as they revive, the hydra heads of sophistry ; whose occupation it is to eradicate those weeds of error which aspire to wreath their poisonous tendrils round the fairest pillars of the sanctuary, and to chase those obscene birds of darkness and rapine, which from time to time return to scream and nestle in the shadow of the altar of God.

It has been urged, however, (and it is an objection which, doubtless, would apply, if to any theological subject whatever, to one which, like the present, confessedly involves the most mysterious topics of Christianity,) it has been urged on grave authority, that the painful examination of religious mysteries is at once unnecessary and unwise ; that, while open infidelity and open irreligion assail, with more than menaces, that faith and those morals in  
which



which we are all agreed who assume the name of Christians, it is safer and better that all who thus style themselves should forget their internal feuds in the common danger of the great confederacy. It is urged that the Churchman, neglecting the out-works of his peculiar system, should concentrate all his efforts to the maintenance of those points which are really essential to salvation; that he will find sufficient employment in conciliating infidels to adopt these necessary features without the additional disgust of mystery; that to vanquish the vices of Christians is a nobler and easier task than that of confuting their heresies; and that, if the heart be insensible to the morality of the Gospel, it is to little purpose to inform the head with the refinements of polemical Divinity.

It is to this effect that Ogden reasons in his Sermon on the Holy Ghost; and the doctrine is so favourable to the indifference of some and the indolence of others, that we need not wonder that a very numerous proportion of the world should regard with contempt, or dislike, or pity, whatever efforts

are made to understand or assert the more intricate passages of Scripture.

Those who are ingrossed in other cares, and those to whom all care is hateful, are alike unwilling to embark in discussions which involve in their very preliminaries an obligation to patience and to toil ; and the caution of the grave and the ridicule of the gay will often join their strength to bring us back from those thorny labyrinths into the safe and beaten common places of that general morality, of which the inherent beauty attests its divine original, and which commands the assent and admiration of every reasonable being.

Beauty and strength, however, are not synonymous ; and it may, perhaps, be doubted, whether (to enforce those rules of action which we are called on in our practical discourses to recommend) it be not necessary to deduce their obligation from those very mysterious truths whose discussion is thus interdicted. The Almighty himself is a better judge than any of his creatures, what propositions respecting his own essence and his inter-  
course

course with men, are adviseable or necessary for men to know. If we have really any means of ascertaining his intentions in these respects, it must be by the observation of what truths are revealed in Scripture; nor has our Maker ever shewn himself so prodigal of the tree of knowledge, as to induce us to believe that any thing is thus revealed which it does not greatly concern us to examine.

The assumption, then, on which the whole of those arguments proceed, which seek to deter us from all discussion of the Christian mysteries, in itself is, apparently, such as no system can safely repose on. For, if it be shewn that the knowledge of such truths is important to man, (and their importance may be fairly inferred from the circumstance that God has thought fit to make them known to his creatures,) if this importance be demonstrated, it must follow that, on this ground alone, it is our duty to state them fully and fairly to mankind, without perplexing ourselves farther as to their absolute necessity, or attempting to decide how far or in what manner the ig-



*it* norant or incredulous may be saved or punished. To us these truths are revealed, for we acknowledge them; and, if they are parts of that revelation of which we are, professedly, God's messengers to the world, remains to be shewn on what pretence we conceive ourselves at liberty to intercept or suppress any part of our commission; what right we can plead to establish a distinction which God has, certainly, not appointed between esoteric and exoteric Christianity.

We are told, indeed, that it is incumbent on Christians of all classes and denominations to sink their minor differences in the common and glorious defence of those leading features of revelation in which all acknowledge themselves concerned, and which infidelity has attacked with a violence which calls on the united efforts of all to repel.

If there be any meaning whatever in this assertion, it must be that, until the opposers of Revealed Religion in general are answered, it is unwise and unchristian to enter into the discussion of any topic on which all Christians are not agreed. And  
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for this restriction, (which, if it be allowed at the present moment, must, to all human appearance, by a parity of reason continue in force till the final victory of Christ in the valley of Armageddon,) for this restriction two reasons are alleged: the first, that the defence of universal Christianity is more necessary than the detail of its subordinate features;—the second, that the heathen and infidel are scandalized by our divisions, and that we cannot make converts to a Religion of which the leading tenets are, even with ourselves, the subject of doubt and disputation.

But unless it can be proved, that the service of no single labourer can be spared, even a moment, from defending the boundary of the common vineyard, though it be to root out the tares which threaten to make that vineyard little worth defending; unless a necessity can be shewn that every sermon which we preach, and every essay which we publish, should be devoted to the confutation of Deism, this argument can hardly be considered as worth a serious answer.

We do not consider ourselves as called upon to settle the precedence of duties of which, as we contend, neither the one nor the other should be neglected. We do not pretend to derogate from the merited honours of those illustrious vindicators of our common Faith, within whose scope and compass it did not fall to notice the shades of difference which unfortunately prevail among the professed disciples of our Messiah.

But this we do maintain, and we maintain it, as we apprehend, on every principle both of reason and Revelation, that he who honestly and earnestly, and in the spirit of Christian meekness, contends for any single circumstance of Revealed Religion, is as laudably though not so conspicuously diligent in his Master's service, as those superior spirits whose wisdom and experience have battled with the rage of the Pagan Dragon, or unravelled the serpentine wiles of Atheistic seduction.

But further: the argument which is thus deduced, *a majore et instantiore periculo*, requires the supposition of a case, which,  
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if it be not impossible in itself, has never been for a moment possible since the first promulgation of Christianity; that the individual to whom it is applied is the solitary defender of our common Faith, and of his own peculiar confession. It supposes that the Deist and Atheist have never yet received a sufficient answer to their objections; that if we, unfit as we may conceive ourselves for such a struggle, do not buckle on our armour for this particular quarrel, and to the neglect of every other Scriptural inquiry, we shall find, like the warriors of Ai, that our successes in other quarters have only served to draw us farther from the defence of our citadel; that, while we chase the Socinian on one side, the more formidable Deist advances on the other; and that we shall be called, ere long, from the exultation of fancied victory, by the crash of falling towers, and the smoke of our expiring temple\*.

Yet, surely, that vanity is little short of ludicrous, which supposes itself, like Elijah,

\* Joshua viii. 20.

alone in an apostate world, or which apprehends that, because Quintus or Titius is engaged in a subordinate skirmish, no watchmen are left upon the walls of Sion. There are, God be praised, many thousands besides ourselves in Israel who have never bowed the knee to Baal; and while we are occupied in the assertion of any portion of Divine truth, we may trust without difficulty to the Lord of all, that defenders will not be wanting to the general interests of his cause.

*Ἡ καὶ ἐμοὶ ταδε πάντα μελεῖ*

was the answer of Hector to the proposal of Andromache, that he should concentrate his forces to the defence of what was most valuable in Ilium; and their apprehensions, who suppose that in the din of controversy the Scæan gate will be taken by surprise, have more of feminine weakness than of that soldierly watchfulness, which is content to maintain with unshaken courage the post allotted to his particular care, and commits the rest to that great Captain of his salvation whose eye embraces every part and region of the battle.

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The second assertion, that it is best to be silent on the subordinate features of difference among Christians, lest the heathen or the infidel should hesitate to listen even to those positions in which we are all agreed, may be sufficiently answered by the admission, that, in controversy with the heathen, we by no means recommend an undue or unseasonable protrusion of controverted points ; and that it may be, doubtless, wise to establish firmly the elements of Christianity, before we call on our convert to agree with us in the consequences which, according to our opinion, those elements involve. But though the being of a God, the truth of the Mosaic history, the miracles of Christ, his death and resurrection, are positions which are primarily necessary to the profession of Christianity, yet are they first in succession, not first in consequence ; first as the foundation of the rest, not first as of more practical importance than that superstructure for whose sake the foundation itself, in fact, is laid.

And, though it may be inexpedient to introduce such topics out of their



place, it would be a lamentable want both of candour and courage to deny them when imputed to us; or, when called on to give an account of our Faith, to soften away its peculiarities for the sake of cheating mankind into a nominal Christianity. All which is implied in St. Paul's expression of *milk for babes in Christ*, is no more than the necessity of advancing first the simplest propositions in a chain of argument; and the same St. Paul, who, of all men, had a spirit most truly catholic, and whose converts were of all Christian teachers the most numerous, was not more active in extending the limits of the faith, than in repressing the domestic errors of those who had already embraced it.

What is, indeed, (we may reasonably inquire,) what is the practice which these zealots for universal Christianity recommend to the several sects who call themselves by the name of Jesus? The suppression, on one part and on the other, of truths which we severally believe to be divine; the admission of practices or opinions which our hearts regard as contrary to the Gospel which we profess to teach!

And

And of such a sacrifice what is to be the object or the end? To impose on a few ignorant Deists, (if any Deists are indeed so ignorant as to be thus imposed on,) by the appearance of a false unanimity among ourselves, and to recommend to their acceptance, as the common faith of Christians, a mutilated and disfigured Religion, deprived, (as it must be if we reject or pass over whatever is contested by any single sect of believers,) deprived of every peculiar feature which can distinguish it from natural Deism, every discovery of God's will or nature which could furnish an adequate motion *five* for the preaching or sufferings of his Son!

It may seem, then, if it be truly asserted, (which, however, has never yet been proved,) that unbelievers are chiefly deterred from Christianity by the mysterious features of our system—it may seem the best and wisest (as it is surely the most candid) method of addressing them, instead of softening down those obnoxious truths, which are not less true because they are obnoxious, to state with calmness and

and sincerity the grounds on which we ourselves have been induced to believe them.

The result of such a statement must be committed to that God who will not suffer his altars to be approached with unhallowed fire; in whose eyes deceit is no more a justifiable method of conversion than violence; who rejects alike the forgery of pretended miracle and the dissimulation of pretended candour; and who has pronounced an equal curse against those who add to and those who take away from the words of his Book, the system of his Revelation!

Not even, therefore, for the sake of converting an unbeliever, not for the sake of saving a soul, (if it were possible that a soul should by this means be saved,) is it lawful to dissemble our Faith. Still less, however, can their cowardice or indolence expect a pardon, who, for the sake of repose, or in the hope of popularity, are content to purchase the forbearance of their adversaries by the abandonment of doctrines which they still believe to be true,



true, and desert what they are apt to term the outworks of Christianity, for the sake, as they tell us, of defending its citadel more effectually. Such men it may, perhaps, be useful to remind, that concession, as a sign of weakness, is in worldly affairs regarded as an incentive to fresh assault; and that to press hard on the heels of a retiring adversary is a maxim as well in polemics as in war. But in fact we can pretend no right to compromise or suppress any single feature of that which is in Scripture impressively denominated “the entire counsel of God,” and it is our duty to contend earnestly for the whole of that truth which was originally delivered to the saints.

Let me not, however, be mistaken. There is an unanimity to which every Christian is bound, (and of which that holy and honourable name is the pledge and only boundary,) the unanimity of good offices and affection. Where our best endeavours fail to prevent religious disunion, where difference is unavoidable, it is in our power, at least, to differ charitably. If we cannot  
pray

pray together, we may, at least, do good in company ; and our reverence for those common principles whose truth we acknowledge, though, in our opinion, they do not constitute the whole of that truth which is in Christ, will lead us to rejoice in their diffusion, however and by whomsoever accomplished. Where disunion is needless, we cannot be too catholic ; but to sacrifice on the altar of pretended liberality those distinctive circumstances from which our individual hope is drawn ; to weaken the hands of those who think with us, and to confirm by our example the rest in their deadly error ; this is a conduct more criminal than the worship of Naaman in the house of Rimmon, inasmuch as our knowledge is more perfect than that of the Syrian Chief, and the mercy which we have received is greater.

It has been objected, lastly, that the time which we bestow on these abstruser subjects is far more than commensurate to their practical importance and utility ; that morality suffers while we concentrate all our force for the expulsion of error ; and  
that



that the heads of our disciples are engrossed with barren mysteries, while their hearts are hardened or unimproved.

This argument, it is plain, proceeds on an assumption no less preposterous than that which I have already noticed. It is assumed, that there are no preachers of the Gospel besides him who now enlarges on its mysteries, or that it is his unvarying practice to confine himself to doctrinal discussions, without ever insisting on those moral inferences to which every doctrine of genuine Christianity will, if properly discussed, conduct him.

For, so far is the assertion incorrect, that a contemplation of the mysteries of Christianity is unfavourable to the Christian character, that, if it be more philosophical and more efficacious to furnish motives than rules for conduct; if it be possible to purify the passions by employing them on the worthiest objects, and by contemplation of the Divine perfections to raise the soul, in some sort, to the Deity; no surer way can be found to improve and strengthen the spiritual part of our nature, than the gratifi-

gratification of that natural and laudable curiosity after things unseen, by which the soul of man, as if conscious of her future destiny, delights to expatiate, so far as advance is possible, in those boundless fields of inquiry which are connected with the ways and attributes of the Almighty, the secrets of his government, and his intercourse with our intellectual being.

Such inquiries, conducted with becoming modesty, may be expected at once to elevate and to humble the soul; to elevate her powers by exercising them on the noblest objects; to humble her self-estimation by the sense of those narrow limits which must confine her hardest flight, by the comparison eternally presented to her notice, between finite and infinite wisdom.

Spiritual pride, indeed, and metaphysical pedantry can only arise from, and are certain symptoms of, speculations not carried sufficiently far, inquiry too soon contented. They who skim the surface may think that all is known to them; but he who strives to sound the depths of Ocean may receive,

ceive, it is true, a rich repayment of his time and labour ; but must desist at last with a feeling very different from pride. Our finite successes shrink into nothing when brought in contact with immensity, and we cannot rejoice that we have penetrated so far without recognizing the weakness which has prevented our proceeding farther.

Yet is not the sense of weakness which we experience in such an inquiry in itself either painful or degrading. The excellencies of a beloved object may be contemplated not only with wonder, but delight : the lustre of a benefactor is reflected on those who are the objects of his beneficence, and we become ourselves identified with that greatness and glory which is exerted in our protection and happiness. The more we are sensible of the intercourse between God and his creatures, the stronger may our faith be expected to become, our gratitude the more lively. We shall feel ourselves elevated the more above earthly wants or wishes ; and that which Philosophy vainly boasted to perform, will

be the daily and hourly effect of religious meditation.

But, though the advantages of a continued contemplation of the Deity be thus conspicuous, it must not be dissembled that those polemical discussions, by which we guard and vindicate the distincter features of that faith on which the Christian delights to dwell, are rough with the thorns of human passion, and beset with the rocks and precipices of earthly pride. The chicane of argument; the boast of victory; the pertinacious rejoinder of unacknowledged discomfiture; the personal dislike which transfers to our adversary that detestation which should be confined to his doctrine; ambition lurking under the cloak of zeal, and vanity not labouring for the cause of truth, but declaiming in the hope of triumph; these are some few of the fiends which have continued to haunt the mansion of religious controversy from the days of Tertullian down to those of Calvin, from Marcion to Servetus, and from Jerome to Bellarmine.

Nor need we wonder that portals occupied



cupied by such a garrison<sup>b</sup> should be seldom and reluctantly trodden by the chaster feet of those who have been permitted to wander amid the bowers of Philosophy, to trace in the works of nature the evidence of almighty Goodness ; or whose warfare has been carried on with the common enemies of the Christian name, not those who differ only in their interpretation of the same Divine authorities to which both we and they look up with equal reverence.

What is necessary, however, must sometimes be undergone ; and the safety of our brethren, no less than the authority and example of the Apostles, calls on us to observe the errors of our misguided friends with as keen attention as the open malice of our enemies ; to repress the domestic seditions of the Christian Church, as well as to labour in the extension and progress of her empire.

Nor must it be forgotten, that to unreasonable violence or uncharitable imputations, religious discussion is not more necessarily liable than any other question in which the happiness or interests of man-



kind are deeply involved. The systems of Philosophy, the inventions of Medicine, are in our own times debated with as much of acrimony as the abstrusest doctrines of Religion. The Senate and the Bar have had their bigots and fanatics as fiery as ever disgraced the Altar; and examples have not been wanting in the more illustrious advocates of our own and foreign Churches, which have demonstrated that zeal and wrath are not always inseparable, and that it is possible to defend the truths of Christianity 'or the sacred institutions of our ancestors, without forfeiting that charity which is to Religion what the Ark of the Covenant was of old to the Temple of God.

And to this effect the following canons will, perhaps, be found to contribute.

First, That a perspicuous distinction be made, both in the statement of our subject and the degree of earnestness with which we pursue its investigation, between truths which are really Divine and eternal, and those institutions which are only of human authority, or, at most, of temporary expediency.

Secondly,

Secondly, That no opinion be imputed to our adversary which he himself disclaims, not even if such opinion should appear to be fairly deducible from premises which he acknowledges.

For, though the argument *ab absurdo* be a very powerful and legitimate instrument in the war of words, and though it is not only useful but charitable to point out to our brethren and to the world the natural consequences of an erroneous doctrine: yet if such consequences be disclaimed by our antagonist, we have a right indeed to argue from his inconsistency against his ability to guide the faith of other men; but we have no right to accuse him of insincerity, or to maintain that, because our inference is logical, he must necessarily see it in the same light with ourselves. We may caution his followers against the blindness of their guide, but it is more reasonable, as well as more Christian, to believe that his blindness is real than affected.

Thirdly, It is fitting that we never advance an argument to convince or confute

our antagonist, of the force of which we are not ourselves well satisfied. Even as worldly advocates such a practice is unwise, since a single unsound pillar may endanger the fall of the noblest temple; and since one detected sophism will do more injury to our cause than many good arguments can repair. But the practice is distinguished from absolute falsehood by shades so nearly imperceptible, that we may be very sure the cause of Divine truth can neither require nor tolerate so weak and disgraceful an auxiliary. This rule will naturally extend to the exclusion of all those vulgar arts of controversy, those arguments expressly and solely intended to captivate the multitude, those inapplicable citations of Scripture, and those appeals to human prejudice or passion which, unhappily, occupy too large a space in almost every controversy which has arisen since the time of the Apostles.

But the offence is yet more flagrant when we descend to the retailing of uncertain and offensive rumours; when we refer to documents of which the falsehood  
has

has been already proved, or which we cannot but ourselves confess to be unsupported by adequate evidence.

Of such misconduct a lamentable instance is afforded by a man no less renowned and admirable than the great Augustine himself, who is not ashamed, in his dispute with Faustus, to take advantage of the popular slanders against the followers of Manes, though his own experience<sup>c</sup> (for he had himself been of the sect) was sufficient to detect their falsehood. And in later times, that we may omit those darker charges to which particular sects have been rashly exposed, (charges which the most positive testimony alone can justify, and which it was, *a priori*, in the highest degree improbable that any Christian sect could deserve<sup>d</sup>;) in later times the Romanists have, in spite of repeated and satisfactory answers, continued to urge against our Church the romance of Parker's consecration\*, while we ourselves are

\* Strype, Life of Parker, b. ii. c. i. pp. 59, 60, 61. Wordsworth, Eccles. Biography, vol. iv. pp. 87, 88.



not altogether guiltless of falsely imputing to their public formularies the systematic omission of that Commandment which we make the second in the Decalogue.

Nor is the impropriety of these doubtful charges diminished, if they are advanced on the authority of others, while we cautiously abstain from expressing any opinion of our own as to their truth or falsehood. If we believe them, why hesitate, with becoming firmness, to avow our conviction to the world? If we do not believe them, why are they advanced at all? Why, if it be not in the hope that our hearers may be convinced by those arguments which have failed to convince ourselves; that they may be induced to lean their confidence on that broken reed of which our keener eyes cannot but detect the insecurity?

Lastly, If we desire to avoid that bitterness of spirit which the obstinacy of a defeated, or the triumph of a more artful opponent is likely to kindle in our breasts, it is necessary to impress the mind with a  
thorough



thorough conviction of the very trifling importance of any single controversy in determining the faith of Christendom ; the very small effect which our labours, even if most successful, might reasonably hope to produce on the opinions of the world ; and the firm reliance which our faith should teach us in the ultimate triumph of true Religion, though ourselves may not be among the appointed instruments by whose toils that triumph is to be purchased.

If with these impressions and resolutions we enter on the defence of Truth, nothing else remains but a constant and studious comparison of our several positions with the final authority of Scripture, and an earnest and continual prayer to God that he would preserve in our hearts and our recollections those sacred principles and that heavenly temper, without which it may be possible to cast out Devils in the name of the Lord, and yet to find ourselves hereafter among those of whom that gracious Lord will be ashamed in the presence of his Father and of the Holy Angels.

With

With these preliminary observations I now proceed to investigate the promise which, in the words prefixed to this Discourse, our Saviour communicated to his Disciples ; in which discussion, it should seem, the following questions are naturally and necessarily involved.

It may, first, be demanded, Who was that Comforter whom Jesus thus engages to send ?

Secondly, Whether the promise of his aid were confined to the Apostles only, or whether all believers in Christ in that and every succeeding age of the Church have reason to believe themselves included ?

Thirdly, Wherein that aid should consist which was thus graciously promised by our Lord ?

Of these inquiries, the first, or that which respects the person of the Paraclete, would, at certain periods of ecclesiastical history, have been attended with difficulties which have long since ceased to operate, in proportion as the errors from which they arose have disappeared from the face of Christianity, or have so far purified them-

themselves from their original grossness as to assume a less offensive form, and a malignancy less perilous.

Of those false Christs whose coming our Saviour foretold, there were some, it is said, who availed themselves of the character of the expected Paraclete to destroy or supersede that religion which the Apostles had diffused through the world; who advanced against Christianity under the name of its appointed defenders, and assumed to themselves the impious power of explaining and amending that system of mercy and of power which, as the final dispensation of his will, had been confirmed by God through innumerable signs and miracles.

Even in the life-time of the Apostles, and in the neighbourhood which during our Saviour's abode on earth had been distinguished by his personal presence, the Magician Simon (whether he were the same Samaritan whose name is mentioned in the Acts of the Apostles is nothing to my present purpose) aspired to perform that part during the golden age of Christianity,

tianity, which in the days of its corruption the arch-impostor Mohammed too successfully attempted ; and while he preached, as a more perfect gospel than that of Jesus, a wild and fanciful compound of evangelical truth with the superstitions of Greece and Syria, he proclaimed himself boldly the successor and substitute of the Messiah ; and applied to his own person, according to some authorities<sup>g</sup>, (but, if we follow others, to that of his confederate and mistress Helena,) the character of the Incarnate Paraclete<sup>h</sup>.

The Heresiarch Manes was, in like manner, accused<sup>i</sup>, and Montanus, doubtless, accused with justice, of assuming the same lofty title<sup>k</sup> ; nor did the followers of Mohammed omit to apply to their Master so convenient an assertion of that Jesus whom he acknowledged to have been the greatest among the prophets and saints of the Most High<sup>l</sup>.

Against all such claims, however, our Saviour has himself provided, by inserting a clause in explanation of his promise which effectually precludes all possibility of per-  
verting



verting his expressions to a mortal prophet or a second incarnation of the Deity. That clause I mean, where he defines the novel term of Paraclete by one which was familiar already to his Disciples and their countrymen : the Holy Ghost, or Spirit of God. “ The Comforter, which is the Holy Ghost, whom the Father will send in my name\*.”

A title this, which we evidently cannot, with any degree of propriety, apply to a human or corporeal teacher ; but it is also as evident, on the face of the assertion, and according to its literal tenour, that not only a spiritual effect or influence, but an intelligent and personal Agent is intended, by whom those graces were to be dispensed which should entitle him to the name of Comforter.

It is, therefore, in the first place concluded, that the Holy Ghost is an Existence or an Intelligent Person.

But, secondly, there are many passages of Scripture in which the Person thus de-

\* John xiv. 26.

signated is adorned with the most striking and tremendous attributes of Deity. He is spoken of as omnipresent, as all-knowing; to lie to him is to lie to God; to blaspheme him is a crime the most awful in its guilt and consequences of which human nature is capable; and the inspiration of the Prophets, which is in some passages of Scripture imputed to the Holy Ghost, is, in others, ascribed to the Almighty<sup>m</sup>. Hence, therefore, it is argued that the Comforter is also God.

Thirdly, we read in the same clause of our Saviour's promise which identifies the Comforter with the Holy Ghost, that this Divine and Almighty Person was to be sent by the Father in the name of his Son. And, as the Person sent is, according to the necessary tenour of the expression, distinct from the sender, we deduce from hence the third particular of our belief respecting his nature,—that he is a Person distinct from God the Father.

But, fourthly, as the unity of the Divine Essence is a truth so strongly and repeatedly disclosed in Scripture that we  
cannot

cannot deny it without at once renouncing the entire volume of God's Revelation, we conclude that the Holy Ghost, no less than the Word or Son of God, is, in some mysterious manner, at once distinct from, and united with, the Father; and that in these Hypostases or Persons, the one Almighty Spirit inseparably and eternally resides.

What further grounds we have to confirm us in these opinions, or how far our religious antagonists have succeeded in establishing a different interpretation, must be the subject of the following Discourses; in which each of those deductions from Scripture which compose, on this article of our Faith, the ordinary confession of Christians, shall, in their turns, be discussed and asserted.

# NOTES

ON

## LECTURE I.

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Page 5, note <sup>a</sup>.

**EZEKIEL** viii. 14. "There sat women weeping for Tammuz." Hosea vii. 14. ap. LXX. "Καὶ ἐκ ἐβόησαν πρὸς με αἱ καρδίαι αὐτῶν, ἀλλ' ἡ ὥλόλυζον ἐν ταῖς κοιταῖς αὐτῶν ἐπὶ σίτῳ καὶ οἶνῳ κατετέμνοντο." Plutarchus de Iside et Osiride: Ὑποδηλῶσιν αἱ τε θυαίαι τὸ πένδιμον ἔχουσαι καὶ σκυδρῶπὸν ἐμφαινόμενον αἱ τε τῶν ναῶν διαδέσεις—ὡς δὲ κρυπτά καὶ σκότια κατὰ γῆς ἐχόντων σολισήρια Θηβαίοις εἰκέτα καὶ σηκοῖς. Idem. Αἰνῶ δὲ τομὴν ξύλῳ καὶ σχίσιν λίνῳ, καὶ χοὰς χρομένας, διὰ τὸ πολλὰ τῶν μουσικῶν ἀναμεμιχθαι τέτοις.

Page 35, note <sup>b</sup>.

Cernis custodia qualis

Vestibulo sedeat, facies quæ limina servet.

*Virgil. Eneidos vi. 574.*

Page 39, note <sup>c</sup>.

Those who wish to see the accusations advanced by Augustine against the Manichees on popular report, may examine his Treatise de Hæres. c. xlv. et de Mor. Man. c. xvi. A sufficient answer to all such imputations is given in the challenge of Fortunatus during their public disputation that Augustine would, from his own experience, testify "si ea quæ jactantur, viderit in nobis, aut consecutus est." On the whole, Beausobre had too good reason to urge against this amiable but impetuous partizan;



partizan; (Hist. du Manich. t. i. p. 228.) “Qu’il a souvent mal représenté leur créance, qu’il a employé contre eux des sophismes, et qu’il a donné du crédit à des fables qui leur étoient désavantageuses; qu’il a donné un mauvais sens à des paroles évidemment innocentes, et qu’il a profité de certains passages qui avoient été falsifiés.”

Page 39, note d.

The calumnies of Rimius and Stinstra against the Moravian brethren are cases in point. No one now believes them; yet they once could deceive even Warburton. Doctrine of Grace, l. ii. chap. 7.

Page 40, note e.

During the recent disputes occasioned by the agitation of the Catholic question, this accusation has been brought forward by some who ought to have known better. However the Romanists may transgress the commandment in question, they certainly have not expunged it from the Table.

Page 43, note f.

That Simon the Samaritan was Simon the first Heresiarch is probable; first, from the similarity of name, and country, and profession. The Simon of the Acts was a magician, a Samaritan, and professed to “be some great one,” Acts viii. 9. All these circumstances tally with the Simon who was the father of all heresies. Secondly, from the positive testimony of Epiphanius, tom. ii. Hær. 21. Ὑπεκορίσθη δὲ ἕτος τὰς Ἀποστόλους, καὶ αὐτὸς δὲ ὁμοίως ἴσα τοῖς ἄλλοις ὑπὸ Φιλίππου ἐβαπτίσθη. So also Irenæus, l. i. c. 20. Simon Samarites magus ille de quo discipulus et sectator Apostolorum Lucas ait, &c. On the other hand the Scripture represents him not as an

opposer of Christianity nor of Apostolic authority, but as receiving baptism from Philip; and when he had fallen into the snare of supposing that the Holy Ghost might be purchased with money, he is also described as penitent and imploring the prayers of Peter. Beausobre, accordingly, in his *Dissert. sur les Adamites*, p. ii. au commencement, supposes that the Evangelist and the Fathers are speaking of different Simons. It may be answered, however, that it is very unlikely, that there should be two eminent religious impostors of the same name in the same age and country; that the same man may have at first repented and afterwards relapsed, which will sufficiently reconcile Irenæus with St. Luke; and that neither Irenæus nor the other early ecclesiastical authors are likely, in such a point, to have been mistaken.

Page 44, note ε.

Hieron. in Matt. xxiv. "Multi enim venient in nomine meo, &c." Quorum unus est Simon Samaritanus—hæc quoque in suis voluminibus scripta dimittens. "Ego sum Sermo Dei, Ego speciosus, Ego Paracletus, &c. &c." Irenæus, l. i. c. 20. In reliquis gentibus quasi Spiritus sanctus adventaverit.

Ibid. note h.

Epiphanius ubi sup. Γυναῖκα τινὰ ἑαυτῷ εὐράμενος ῥέμβασα Ἐλένην τῆνομα ἀπὸ τῆς Τυρίων ὀρρωμένην ἄγεται—τὴν δὲ σύζυγον πορνάδα Πνεῦμα Ἅγιον εἶναι τετόλμηκε λέγειν. Beausobre has attempted, but very unsuccessfully, to allegorize the whole story of Helen. *Hist. du Man.* t. i. p. 36. He is wrong even in the principles of his allegory. Minerva, with whom the Helen of Simon was identified, does not, in mystic language, mean the rational soul of man, but the anima mundi, the ψυχὴ of Philo and the Platonists,

Platonists, which has been often confounded with the third Person in the Trinity, but never meant the human understanding. But it is utterly idle, and worse than idle, to turn into a riddle a plain history related by an author so nearly contemporary as Irenæus. See Iren. ut supra. Of the miraculous part of Simon's history I say nothing.

Page 44, note i.

Cyrrill. Hierosol. Catech. vi. p. 58. Ed. Par. Μάνης—  
ἐτόλμα λέγειν ἑαυτὸν εἶναι τὸν Παράκλητον.

Ibid. note k.

Montanus is so called by his illustrious disciple Tertullian, in his work adversus Praxeam, and that de Monogamia, passim.

Ibid. note l.

Koran, c. lxi. "And Jesus Son of Mary said, O ye children of Israel, verily I am the Apostle of God sent unto you, confirming the law which was delivered before me, and bringing good tidings of an Apostle who shall come after me, and whose name shall be called Ahmed."

Page 46, note m.

Psalm cxxxix. 7. Whither shall I go from thy Spirit? 1 Corinth. ii. 10. The Spirit searcheth all things, even the deep things of God. Acts v. 3. Thou hast not lied unto men, but unto God. Matt. xii. 31. Blasphemy against the Holy Ghost shall not be forgiven unto men. Heb. iii. 7. The Holy Ghost saith, To day if ye will hear his voice. 2 Tim. iii. 16. All Scripture is given by the inspiration of God.





## LECTURE II.

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JOHN xvi. 7.

*If I go not away, the Comforter will not come ;  
but if I depart, I will send him unto you.*

IT was asserted in my former Sermon on these words of Christ, that in the name and character of a Comforter, Teacher, or Advocate, (in whichever sense we choose to understand the original word Παράκλητος,) not only an effect but an agent is implied, by whom the comfort, protection, or instruction, was to be conferred on those who were its objects. It was not consolation which Christ undertook to send to his disciples, but a person who should console them ; it was not security, but a guardian ; and one who should advocate their cause and his own amid the storms and calumnies of the world.

This was the sense, no doubt, in which those impostors understood the promise, who themselves, as we have already seen,

assumed the name and character of him whom Jesus foretold; and this, as our antagonists are compelled to acknowledge, is the obvious, at least, and literal meaning of the expression.

If the letter, then, of God's word, were to decide our present question, that question would be thus far decided already. It might still, indeed, admit of doubt, (for it is a doubt which belongs to a different period of the inquiry,) to what rank in the scale of spiritual existence the Paraclete is to be referred. The Sabellian who identifies his Person with that of the Almighty Father, the Arian and Mohammedan who regard him as a created Intelligence, might still advance their separate claims on our attention, and each support his own hypothesis as to the nature of the Person intended. But that the Holy Spirit was, in the language of the schools, an ens, not an accident; an agent, not an action; an actual being, not a quality or mode of existence; would remain in the number of those truths of which the application indeed may vary, but of which the reality is

is placed by common consent beyond the reach of argument or cavil.

Accordingly, those Christian sects who deny the Spirit's Personality are compelled to understand the Scripture in a manner which I have too good an opinion of their critical powers to apprehend that they would employ in the interpretation of any other work whatever, and to resolve those expressions, however simple in themselves, which speak of him as a real existence, into the airy vehicles of eastern ornament and allegory\*. And this resource is rendered necessary, not by the present text alone, but by many other passages in Scripture, in which actions and properties are ascribed to the Spirit of God, altogether inapplicable to a Virtue or Quality.

For as the only two classes of existence, of which we have any conception, are those of matter and mind, so whatever is capable of action or passion must belong to one or other of these grand divisions of Being. Qualities, in fact, and influences, and

\* Lardner, in his first Postscript to Letter on the Logos. Belsham, Letters to Wilberforce, p. 58. Catechesis. Eccles. Polon. c. vi. sect. 6.

powers, as they are, properly, only modes in which one being makes an impression on another, or itself receives one ; so they have, in themselves, no real existence at all, nor can they be asserted either to do or suffer any thing, except by that common but improper form of expression which speaks of an accident as if it were itself an essence, and describes the manner in which an effect is produced by terms which can only, in fact, apply either to the agent or the recipient.

Thus, when I say that *darkness* is coming on, I must not be understood as intending that the accident of darkness is capable of motion in itself, but I mean to ascribe motion to some real existence, whose absence or presence deprives mine eyes of the power of discerning objects. If I speak again of power being given or taken away, I do not mean that power in itself can be touched or divided ; but I mean that some alteration has taken place in my body or my mind, whereby I am enabled to perform what surpassed my previous faculties. And thus, whatever name the scholars of Socinus think fit to bestow on the Comforter  
promised



promised by our Lord, yet if purity, motion, power, resistance, if doing or suffering be predicated (and predicated they doubtless are) of the Spirit of God in Scripture, they must, I repeat, ascribe these accidents to some real existence material or spiritual, or else they must maintain that our Saviour and his Apostles have clothed an abstract idea under the form of an allegorical Personage.

That the Holy Ghost is no material substance it may seem, perhaps, a waste of time to prove, inasmuch as I am not aware that it has been seriously maintained by any one. The wildest Anthropomorphist, the most determined organic Philosopher, will allow, I apprehend, that the expressions used in Scripture can apply, if literally taken, to no other than a being sentient and intelligent, which sense and intelligence, define them in what manner we please, afford a sufficient distinction from insensible or merely animal existence for the purposes of our present argument.

To prevent, however, any future refinement of the patrons of mechanism and irrita-

irritation, I may be allowed to remind my hearers that will, moreover, and affection, and choice, and authority are ascribed, in Scripture, to the Spirit of God, no less than the power of producing an impression on the bodies or minds of men. The Apostles appointed, by their own avowal, such laws as “seemed good unto the Holy Ghost\* ;” while our Saviour in the sentence which I have chosen for my text, and in the general tenor of his other expressions when speaking of the promised Paraclete, speaks, it will be found, of HIM, not of IT,—of a Person, not a Thing or inanimate substance. “I will send,” are his words in the promise which has given occasion to these Discourses, “I will send HIM unto you”—πέμψω ΑΥΤΟΝ πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος, (does our Lord proceed with an accuracy of expression of which the slightest knowledge of Greek is sufficient to make us sensible,) Ἐλθὼν ἐκεῖνος ἐλέξει τὸν κόσμον.” “When HE cometh, HE shall “reprove the world.” But, more than all,

\* Acts xv. 28.

in a sentence almost immediately following, (as if to exclude all such material or degrading notions as might be prompted by the material nature of that wind or breath by a comparison with which the operations of the Holy Ghost are illustrated,) we find again the masculine pronoun employed, though coupled with a neuter substantive. The words, which are rendered in our translation “when he the Spirit of Truth shall come,” are, in the original, “ὅταν δὲ ἔλθῃ ἐκείνος τὸ Πνεῦμα τῆς Ἀληθείας.” ΕΚΕΙΝΟΣ ΤΟ ΠΝΕΥΜΑ! How can this be explained, unless we admit that, under the name of Wind, an intelligent person, not a material substance, was shadowed by the Son of God?

After this it may seem, perhaps, superfluous to urge on your attention, that it would be absurd and unnatural to assert of a bodily and insensible agent, that “as he was *to hear*, so he should *speak* ;” that such an agent could with no propriety be supposed to appoint overseers in the Churches of Asia or Achaia; that Ananias could not with reason be accused of attempting

tempting to deceive an afflatus or stimulus; nor could our sins be said to grieve a being alike incapable of pleasure or pain.

I believe, indeed, (and my opinion is not shaken by any thing which has been advanced to shew the uncertain meaning of the word רִיחַ in the Old Testament, and of ΠΝΕΥΜΑ in the New,) I believe that the instances are very few indeed which can be found of this supposed uncertainty. It is possible, and barely possible, that the celebrated passage in the first chapter of Genesis may admit of application to a material agent. But, with this exception, no instance has been shewn, either in the Law or the Prophets, where the context makes it probable that by רִיחַ אֱלֹהִים or רִיחַ הַקֹּדֶשׁ a physical motion of the air is signified. Nor, in the writings of the later covenant can we find, as Athanasius has well observed, any single passage in which ΤΟ ΠΝΕΥΜΑ ΤΟΥ ΘΕΟΥ is not sufficiently distinguished from any material afflatus whatever<sup>a</sup>.

Accordingly, of two hypotheses, either one or the other must necessarily be adopted;



ed; and if we do not acknowledge God's Spirit to be a sensible and intelligent Person, we must resolve him into a metaphor.

But, in all expressions not professedly parabolical, it is, *a priori*, likely that the literal and obvious, not the metaphorical meaning is that meaning which the words are intended to convey. Were it otherwise, the use of language would be, in no small degree, overthrown, and the dictates of departed Wisdom and the revelations of a merciful God would sink into a jargon of unmeaning sounds, or, at least, be degraded from a rule of morals and of faith into a field for the perverse and unprofitable ingenuity of the lovers of enigma and allegory.

Nor is it possible that our learned adversaries can require, in such a case, to be reminded, that they have, of all men, least right to depart from the literal and obvious sense of Scripture, who themselves profess to strip religion of its mysteries, and to restore or reduce the Gospel of Christ to its primitive and intelligible simplicity.

But, if this projected reformation be  
only

only a return to the forgotten error of *an internal sense* in Scripture, if the plainness anticipated be the plainness of a riddle, and if we are called on to acquiesce in an interpretation of the Sacred Volume as forced, though not so edifying, as the devout refinements of a Jerome, the splendid dreams of an Origen, or the wild but not uninteresting phrenzy of an Emanuel Swedenborg; but small are the gains which the multitude have reaped from the translation and dispersion of the Bible; nor will the tyranny long exercised by the knowledge of the few over the faith of the many be less extensive or less absolute, whether the words of life be in an unknown tongue, or in a style which is, to the vulgar, in every language, unintelligible.

If it be granted, however, which even a Socinian will not deny, that the volume from which our hopes of salvation are drawn is something more than a mere chain of allegories; that there are some facts, at least, in Scripture, simply narrated, and, at least, some few assertions to be taken literally; it may be reasonably required

quired that, before we concede to our antagonists the fact that any particular passage is to be understood in a figurative meaning, they shall prove to us first, that the circumstances under which the disputed expression occurs are such as to make a recourse to allegory probable ; and secondly, that the expression itself has those usual marks by which, in every rational composition, such figures of speech are distinguishable.

The motives are four, and four only, which can induce a reasonable man to depart from that general propriety of language, to violate which, without sufficient reason, is a transgression at once against good sense and natural feeling ; and these motives are as follow :

First, if he desires to perplex the judgment and to tax the ingenuity of his readers or auditors : Secondly, when a future event is to be dimly shadowed, which it would be inconvenient to express beforehand with too much precision : Thirdly, when a disagreeable truth is to be cloked under a less offensive form : and, Fourthly, when  
an

an apt illustration of the subject implied is afforded by the outward circumstances of the fable, or allegory, or metaphor.

The first of these motives is that harmless display of superiority, which, from the time of Sampson downwards, has vented itself in hard questions and enigmas,—but which, however harmless, the gravity of our Saviour's character, no less than the peculiar solemnity of his discourse and the mournful occasion on which it was delivered, must effectually prevent us from expecting to find in his gracious promise of a Comforter.

Of the remaining three, the second had been answered on former occasions by the several figures under which our Lord described, beforehand, his death and its painful circumstances; the third by those various comparisons of the Vineyard, the Figtree, the entrusted Talents, which he employed to reprove his countrymen for their impenitence and spiritual pride: and, of the last, an instance may be found in his manner of instituting the Eucharist, where, by bestowing on the bread and  
wine



wine the name of his body and blood, he exemplified in them his own approaching sufferings.

But, in the promise now under consideration, if it be still regarded as allegorical, not one of all those ends is answered, for which only we can suppose that allegory would be employed by the wise and holy Jesus. There was no necessity for concealing, nor did, in fact, our Lord conceal from his disciples the nature of the comfort which they were to receive; no reproof was softened, no aptness of illustration obtained by attributing such celestial favours to the distribution of an imaginary Agent, and we must therefore continue slow to believe that the Agent introduced is imaginary.

With still more reason, however, we may require our learned antagonists to point out to our attention in the tenor of our Saviour's discourse some one or more of those characters and notices, the want of which must render any figurative expression whatever, (I will not say enigmatical,

for to enigmas themselves these principles apply,) but altogether fallacious or unmeaning.

They are notices like these, indeed, which, however conveyed, afford, in fact, the only difference between fiction and falsehood; between a parable and a lie; between the forged adventures of an impostor and the imaginary incidents of a romance; between an incorrect and unnatural description of objects and events, and the elegant illustration of those events and objects by the use of metaphor or allegory.

I do not mean that it is always necessary that the author or orator should introduce his illustrations with a definite preface that he is about to speak in parables; that he should prefix to his flowers of language the formal title of enigma or metaphor; or guard us, with the fantastic caution of the Enthusiast of Geneva\*, against believing that fishes can speak, or that the trees of the wood can assemble to elect their

\* J. J. Rousseau.

monarch. The same notice is more elegantly and as effectually given, first, when the circumstance related would be trifling or out of place in our present Discourse, unless it had some deeper meaning than our outward words imply, and, Secondly, when the assertion, if literally understood, would be in itself absurd or impossible.

By the first of these marks, when our Lord had shadowed out to his countrymen their own impenitence and final ruin, the Jews were able to perceive that the tale of the Fig-Tree was spoken against themselves. By the guidance of the second, we readily understand that, when Christ gave the name of his own blood to that fluid which the Apostles well knew to be ordinary wine, he could only mean that his blood should in like manner be poured out or spilt. And it is on the same identical principle of the impossibility of a literal meaning, that we understand and employ the figure of personification, whereby abstract qualities are represented under circumstances which can properly belong to

real existence alone ; whereby Virtue is described as a celestial nymph, and Justice equipped with her balance, her fillet, and her sword. But for these distinctive marks of allegory, we may in the present instance inquire in vain. There is nothing either trifling or impossible in the literal sense of our Saviour's expression, and it is difficult, therefore, to show, on what principles of criticism or common sense the Apostles could have understood their Master any otherwise than literally.

But, further, the personification of an Abstract Quality, (since it is in this manner that our learned antagonists desire to understand the term of Holy Ghost or Spirit of God,) is only then either proper or intelligible, when the name assigned to the imaginary person is the known and constituted representative of the species which we desire to comprise ; as Justice is the abstract term for a succession of just actions ; Temperance and Mercy for repeated conquests over our animal inclinations or continual gentle affections ; and Virtue, in general, for that habit or disposition



sition of mind which produces all the several actions of justice, temperance, and mercy.

When, therefore, we speak of Virtue as a celestial nymph, and when we dress out Justice in that garb which she wore in the ancient Pantheon, our hearers are well aware that neither corporeal beauty nor material weapons can, any otherwise than figuratively, be possessed by either the one or the other.

But, if an abstract idea be personified under any other name than that which conventionally and usually represents it; if I speak of the awful beauty of Aretè, or menace mine auditors with the sword of Themis, it is impossible that those, who are not apprised that Aretè and Themis imply in Greek what Virtue and Justice do in our own language, should understand by my expressions any other than real individuals, of whom the one was literally stately and fair, and the other so armed as I describe her. No one, therefore, in his right mind, if he did not really desire to deceive, would make use of similar expressions, or employ

a name to represent an abstract idea, of which that name was not the proper representative. But no series of actions, no moral or physical quality can be instanced which the Holy Ghost can be said to represent. He may be the Giver of Virtue, but he is not Virtue itself; he may dispense either wisdom or power, but however he may, in himself, be strong, or good, or wise, his name is not synonymous with any one of these several accidents or habits. If the term of Holy Spirit do not represent a Person, it will be difficult to say of what idea it is the proper or natural sign, and it is most natural therefore, and most reasonable to suppose, that a Person was thereby intended.

But this probability is still further increased, if the effects described be attributed to an agent, which, according to the preconceived opinion of my hearers, and in the conventional meaning of the word, is a real existence or intelligence, and competent, without any figure at all, to produce the phenomena ascribed to it.

Had Socrates, when speaking of that invisible

visible Monitor by whose dictates he professed to be guided, described it under the name of his prudence, his foresight, or his conscience; (though he still might have imputed to it the actions of a preceptor or a friend;) it would have then been clearly understood that his language was metaphorical, and that by the imaginary personage of Prudence, Conscience, or Foresight, he meant only to express a natural process of his intellectual faculties.

But, when Socrates declared himself to have received advice and intelligence from a friendly Demon, his countrymen must have understood, (and he, doubtless, intended that they should so understand him,) that he was attended by one of those beings superior to man, whom, under the name of Demon, they were accustomed from their infancy to fear, to propitiate, to adore<sup>b</sup>.

In like manner, if we had read in the book of Kings that the disobedient Prophet was overtaken, in his return from Bethel to Jerusalem, by Destruction sent from God, we might, certainly, have understood the

words *send* and *overtake* to be poetical ornaments only, and have interpreted the story by the simple circumstance that the Prophet had died on his journey\*. But when we are told by the Sacred Historian that a lion was sent to destroy him, that would be a strange hypothesis indeed which should maintain, that the whole is an allegorical description of an apoplexy or a stroke of the sun, and that the animal called a lion was entirely unconcerned in the slaughter.

But, in the present instance, and with those Jews and Jewish Greeks to whom the Gospel was first delivered, the name of Spirit, it is acknowledged by all, was no less appropriate to a particular class of animals than with us the names of lion, or man, or eagle. It meant, we know, like the Demon of the Greeks, a race of sentient and intelligent beings, and, though it included in its widest range the whole sweep of immortal and immaterial existence from the Almighty to the human soul, it was

\* 1 Kings xiii. 24,



most generally used to designate the inhabitants of the invisible world<sup>c</sup>.

It is little to our present purpose to inquire how far the above application of the word רִיחַ (of which the Hellenistic *πνεῦμα* is a translation) were an essential or primitive feature of the Jewish theology; whether its meaning were originally confined to breath, or air, or acuteness of intellect; or whether, as is surely more probable, the suspicion of invisible were coeval with the knowledge of visible existence, and the most subtle substance which was obnoxious to sense, were naturally employed to designate that still purer mode of being which was only perceptible by their fears. But, whether the doctrine of Spirits were primitive or no, or whatever degree of antiquity we assign to its prevalence; whether it went up with Moses from Egypt, or passed with Ezra from Babylon; in the time of Christ we know the name was used to express a real or fancied personage, of power and knowledge excelling those of man; of wisdom more refined for being unshackled by sensual imperfections;

tions; of strength not less to be dreaded because the arm which smote was unseen.

It was the denial of such a race which divided the Sadducees from the great majority of their countrymen; it was to their agency that the Jews were accustomed to ascribe every phenomenon of nature, and every accident which befell the body or the mind, and our Saviour himself, when he returned from the dead, was apprehended to belong to their number.

But, to such a Being all the actions which Christ ascribed to his promised Comforter were strictly and peculiarly appropriate. The guardianship of a Spirit was perfectly intelligible to those who believed in tutelar Genii\*: that a Person of this kind might dwell with them and be in them was the universal faith or superstition of the east; and to the actual illapses or inhabitation of such good or evil intelligences, the ravings of madness, and the lofty strains of prophecy, were imputed by the common voice of antiquity. The Sibyll was sup-

\* Acts xii. 15. Then said they, It is his angel.

posed, at the time of inspiration, to labour with a present Deity<sup>d</sup>. It was not the Damsel of Philippi, but the Pythonic Demon within her, who recognized in Paul and his companions the servants of the Most High God; and when the Fiend was cast out or the Divinity had retired, the power of the Prophetess was gone\*.

It was not, then, by any communicated energy, but by their actual presence and prompting, that the beings of the invisible world were supposed to give to man either supernatural knowledge or supernatural power. Had our Saviour menaced his disciples with a visitation of the evil Spirit, we are sure that they would have understood him literally; the Spirits of Fear, of Infirmary, of Dumbness, were all, in the mythology of the Rabbins, supposed to be real personages<sup>e</sup>; nor has any adequate reason as yet been assigned, why their notion of the Spirit of Truth should vary from this general analogy.

Is it said that the Messiah conformed

\* Acts xvi. 18, 19.

his expressions to the usual language of the time, without heeding whether the notions which that language implied were, in themselves, philosophical or accurate? That, as he was content to ascribe, in contradiction to the truth, and in compliance with popular superstition, corporeal disease to an incorporeal agent\*; he was content, in like manner, to express supernatural gifts under the name of a visiting or protecting Spirit? The first of these suppositions, if it be not altogether blasphemous, is, at best, of a questionable character; nor will those, who believe the Lord Jesus to have been, himself, all wisdom and truth, be inclined to allow, that, under any circumstances whatever, he would have lent his sanction to a false opinion. But the conduct ascribed to him in the second part of this hypothesis is more, far more than a simple acquiescence in error. The wisest and best of men may suffer, under particular circumstances, a mistaken opinion to pass unexplained; but that man is neither wise nor

\* Luke xiii. 16.



good who, in making a promise, unnecessarily employs such terms as are likely to deceive his hearers. Jesus might, surely, have engaged to endue his disciples with supernatural power or celestial knowledge, without the introduction of any fabulous machinery. “My Father,” he might have said, “when I am taken away, will bestow  
“on you such internal comfort and such  
“outward marks of his favour, that ye  
“shall have little reason to regret my departure from the world. Ye are heirs  
“to my miraculous powers, and shall, with  
“a commission derived from me and in a  
“field of utility far more extensive than  
“that in which I have laboured, succeed  
“me as teachers of righteousness.” This he might have told them on Socinian principles, but how different are such expressions from those of “the Father shall send  
“you another Comforter,”—“the Spirit  
“of Truth, who is with you and shall be  
“in you.”—“If I go not away, the Comforter will not come; but if I depart, I  
“will send him unto you.”

It has been objected, however, that the  
Holy

Holy Ghost or Spirit of God was understood by the Jews themselves in a different sense from that which they applied to the term of Spirit in general; that it was a customary and conventional figure to express a particular operation of God's grace, and was strictly synonymous, in the usage of the ancient synagogue, with the modern term of inspiration. And, in aid of this opinion, two passages have been frequently cited: the one of St. Jerome, where, after accusing Lactantius of denying the personality of the Holy Ghost, he calls such denial a Jewish heresy; the other of Maimonides, who defines that Spirit by which the Prophets spake, to be "an intellectual power communicated to them by God."

But that either of these passages are sufficient for the purpose, the following reasons may induce us to do more than doubt.

The meaning of Jerome was possibly no other than, under the name of a Jewish error, to stigmatize the peculiar doctrine of a single sect, and to tax his antagonist with Sadducism. And it may be also worthy  
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of notice, that, if Jerome had no better foundation for his charge against the Jews than he had for that which he has brought against Lactantius, the Synagogue of his time was, in this instance, but a very little way removed from the kingdom of God. Lactantius, though that particular work be lost to which his accuser chiefly refers, has left enough behind him to evince the grossness of the calumny; and, though he ascribe, in common, as may be hereafter shewn, with many others of undoubted orthodoxy\*, the name of Spirit both to God in general, and, more particularly, to the Son of God in his preexistent majesty; he distinguishes, nevertheless, in his description of the Saviour's baptism, the Spirit, peculiarly so called, from the Father alike and the Son. Nor have any of the ancient Christians more happily illustrated the difference between the accidents of material existence and the eternal and intelligent emanations of an eternal Intelligence<sup>g</sup>, than this pious and eloquent

\* See Lecture IV.

champion of the Faith, whom, on the accusation of one whose warmth too often rendered him unjust and uncharitable, the orthodox have, without inquiry, been ready to fling into the hands of a party at least sufficiently anxious to obtain any illustrious accession to their number<sup>h</sup>.

If we should concede, however, to the assertion of Jerome and the similar testimony of Epiphanius, that the majority of the Jewish nation did really, in their time, deny the personality of the Holy Ghost,—yet will not the prevalence of such an opinion in the fourth century after Christ, be regarded as a sufficient evidence of the original doctrines of the synagogue. Those doctrines may be naturally supposed, in the course of twelve generations of mutual bitterness, to have receded considerably from the ancient confession in every point which favoured or resembled the tenets of their Christian rivals. And the more recent, and therefore less forcible authority of Maimonides is liable to the further objection, that this ingenious writer has evinced himself in several instances disposed to depart from the  
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usual tenor of Rabbinical orthodoxy. Disgusted with the legends of his countrymen, and anxious to obviate the discredit which their dreaming commentators had thrown even on the Law of Moses itself, the system which he has embodied in the More Nevochim, is, throughout, a sort of freethinking Judaism, as much at variance with the general confession of those whose cause he pleads, as the works of Crellius and Socinus with the prevailing tenets of Christendom.

And that, in fact, no small number at least of the more learned Jews, even so late as the fourth century after Christ, acknowledged the Spirit of God as a distinct and intelligent Being, is shewn by the positive assertion of Eusebius, (who quotes the Hebrew doctors as assigning him a local habitation in the region of the air<sup>1</sup>;) by the fact which will be hereafter more minutely proved, that the Christians of the circumcision, however in other respects heretical, in the Personality of the Holy Ghost agreed with the Gentile Churches\*;

\* See Lecture III.

and above all, by very numerous passages in the Rabbinical works themselves, which speak of him in terms altogether inapplicable to a Virtue or Abstraction only. By these writers the soul of man is derived from the *side* or *loins* of the Holy Ghost; the Holy Ghost is expressly opposed to him, whom we know the Jews regarded as a Person, the Spirit or Power of Evil. He is said to dwell in the hearts of men as another and a better soul; he is called a Holy Guest who honours the Sabbath with his presence; we find him described in their usual jargon, as the Spirit of the Window whereby God's glory is revealed, and the Spirit by whom the dead are raised<sup>k</sup>.

And, as it cannot be said that our souls are enlightened and our bodies raised by the same or a similar operation; as the acts described are distinct, the Spirit by which they are effected must, plainly, be an Agent, not a process; a Dispenser of various graces, not any single grace personified.

It is needless, therefore, to refer to the

ψυχὴ or *νῆς* of Philo, and the Binah of the Cabbalists, to ascertain the ancient creed<sup>1</sup>. It is true, indeed, that these Hebrew testimonies fall very short of that standard of knowledge which the Christian Church has attained; and that the rank of the Holy Spirit, and his union with the Deity, were imperfectly, if at all, comprehended, by the Jews of any sect or æra. But, neither can this admission be allowed to militate against the truth or importance of this Article of the Catholic faith, without abandoning at the same time the resurrection of the dead, and all those other features of our Religion, which it was a part, at least, of the Messiah's office, to reveal, or assert, or explain.

The illumination, in fact, of the moral creation of God, during the course of his dealings with mankind, has, like the advances of the physical day, been gradually and slowly progressive. The darkness of ignorance has been dispelled by a process almost similar to that which chases every morning the darkness of night from a part of the creation; and the leading truths

which almighty Wisdom has thought fit to reveal to mankind have been enveloped, at first, amid the clouds of type and mystery ; in promises which might sharpen the attention of the soul, and in shadows which might soften to her eyes the too sudden glare of wonder and miracle.

At first, with the first men and early Patriarchs, we are introduced to the thin dawn and twilight of Revelation ; the covenant taught by the mystery of the serpent's head, and by the institution of bloody sacrifices. Then came the dawn of day, but faint and cloudy still with ceremonies and allegory, and Christ appeared afar off, and reflected from the face of Moses. Still it grew lighter and more light as, to successive generations, successive Prophets announced, with increased precision, the approach of the destined Messiah ; till, bearing in himself the full brightness of the Godhead bodily, with healing on his wings, the Sun of Righteousness arose !

True it is, that of the glorious prospect which the Christian day-spring opened to mankind,



mankind, the component features were not new, though a new splendour encircled them : the roses of Sharon and the trees of Paradise were not then first planted, though their beauties were then first discernible ; and the mountain of God's help had stood for ages, though its form was indistinct before.

When the secret of a knot is unravelled in our presence, we wonder that what is now so plain should have so long escaped discovery ; and thus, we are told, did the hearts of the disciples burn within them, when they found that all the mysteries of the New Covenant had been originally contained in the Old, in those ceremonies which had occupied their hourly attention, those prophecies which had been read to them every Sabbath day.

But, till the knot is untied, its artifice is still an enigma ; till the problem is solved, its component parts appear irreconcilable : the mystery of the Triune Godhead, though it be implied, is not expressly revealed in the Scriptures of the former Covenant ; nor can we expect from those Jews who so

erroneously estimated the character of their Messiah, any accurate idea of the yet more mysterious Comforter. It is enough for the purpose of our present argument to have shewn that, among the countrymen of Christ, the Holy Ghost was not considered as a merely abstract notion ; that the Spirit which God caused to dwell with his saints was believed, like other spirits, to be a real and sentient Existence ; and that no reason, therefore, remains, which could induce the disciples to understand their Master's simple language in a figurative or parabolical meaning. It is almost needless to add that it is, therefore, highly improbable, that such a meaning was intended by one whose object was, not to perplex and deceive, but to confirm, to enlighten, to console.

And this probability will be augmented in a tenfold proportion, if it shall appear on inquiry, (as it will, I apprehend, appear to all who inquire with sufficient candour and diligence,) that, of those believers for whose use, in every age of the world, the promise of our Lord was, apparently, intended, the great majority have, in every  
age,

age, adhered to the literal interpretation.

If of a numerous assembly, the major part misconceive the purport of an oration, the mistake will be, in common life, attributed to a wilful or involuntary defect of clearness in the orator ; he will be supposed to have purposely concealed his meaning from the passions and prejudices of the vulgar, or to have failed from natural infirmity, in producing that effect on their understandings which was the ostensible object of his endeavours.

But neither mysticism nor weakness can, without the wildest impiety, be imputed by any Christian sect to our common Master. He came to give light to mankind, and he would employ, we may be sure, in that glorious mission, the means which were best adapted to his end. The manner, then, in which the majority of the Christian Church have, in every age, agreed to understand any expression of their Lord, (though this agreement will be no absolute proof that their interpretation is true,) yet will it certainly go a considerable



way to persuade a candid man that it is so.

And the presumption of its truth will be stronger still, if we find that, in this majority of believers, those ages are included which come nearest to the time of the Apostles,—and that, in antiquity, no less than universality, it has the advantage over the opposite opinion.

For, though nothing, doubtless, of Divine authority, (and no authority can be absolutely conclusive which is not Divine,) be ascribed to those remoter periods : yet, as every stream, in proportion to its length, is exposed to adulteration ; and as every machine gathers rust by the very act of continuance ; so is it reasonable to compare, as far as possible, our own opinions with the opinions of those ages, when the very youth of Christianity exempted her from some of those corruptions which are the attendant curse on time. But, in the weight of antiquity, no less than of numbers, the orthodox lay claim to victory.

To such a claim, however, two leading objections have been made : the first, that  
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the ancient Christian writers were incompetent judges of Scripture ; the second, that those writers to whom we appeal were the favourers of a small though learned party, who were themselves the corruptors of that faith which was primitive, and, till their success, universal ; and who brought from Alexandria, among other Platonic absurdities, the doctrine for which I now contend.

These objections are neither of them new, and each has been already answered. So old they are, indeed, and have been so often refuted, that the time might seem but wasted which is spent in their discussion, were it not needful, that so long as they are urged they should not be urged unnoticed ; lest the pertinacity of our antagonists should assume the garb of victory, and they should pretend, at length, to the triumphant possession of that field on which a superior arm has long since laid them breathless.

The accuracy or intelligence of the ancient Fathers as interpreters of Scripture, I am little concerned to vindicate. As di-  
vines

vines they were little better, and as critics, too often considerably worse, than many among the moderns, who must never hope to be referred to in the schisms of contending nations. But it is not as expounders of the Gospel, but as historians of public opinion, that the theological writers of former ages are chiefly entitled to our respectful notice. Were their original observations less valuable than they are, (and it is vain to deny to many at least, among their number, the praise of natural acuteness, of extensive learning, and indefatigable diligence,) yet, as contemporary witnesses to the ancient Faith of the churches of Christ, the dates at which they flourished must always give importance to their decision; as in a question of prescription we are accustomed to refer to the evidence of the oldest neighbour, though that neighbour have no other quality which can make his conversation desirable.

It is proved, then, in answer to the first objection, that, to our present purpose, the early Christian writers are not incompetent authority; since they are not ad-  
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duced to decide whether the doctrine under examination be absolutely true or false, but only whether it was really the prevalent opinion in those ages with which they were best acquainted.

To the second objection, which refers the introduction of those opinions which we call orthodox to the commencement of the second century from Christ, and to the labours of Justin, Irenæus, and Tertullian, we may first reply, that this hypothesis is directly contrary to the witness of such primitive, or, as they are usually called, Apostolic writers, as have transmitted any portion of their works to posterity. The passages are well known which have been produced from these venerable relics in affirmation of the Divinity of our Lord Jesus Christ. It is more to my present purpose to observe, that, on the Personality of the Holy Ghost, their testimony is equally decisive.

Hermas, whom St. Paul salutes by name in his Epistle to the Romans\*, opposes in

\* Romans xvi. 14.

his “ Shepherd” the Spirit of God to the evil Demon in terms which can only suit the opposition of one real Person to another. The work of Hermas is, indeed, confessedly allegorical ; yet is it, apparently, to an attentive reader, no difficult task to distinguish in what parts he is speaking by a figure, and in what expressing his own serious conviction ; and when the good or evil genius is spoken of, we have no reason to believe that he is not in earnest, or that any other individuals are intended than Satan and the Spirit of God<sup>m</sup>.

But, whatever doubts may exist as to the meaning of Hermas, none can be entertained as to that of Clement, the fellow-labourer of the same great Apostle\* ; who, as quoted by Basil, no less than in that Epistle which only now exists in the Syriac translation, but of which Wetstein, no incompetent judge, so strongly urges the authenticity, attributes life, and anxiety, and active agency to the Holy Ghost, in the same manner as to the Father and the Son<sup>n</sup>.

\* Philipp. iv. 3.



Ignatius, in like manner, in his Epistle to the Magnesians, (a work which has stood the severest test of criticism,) describes the Apostles as rendering a like obedience to all the several Persons of the Trinity°. And the blessed Polycarp, in his expiring prayer, as preserved by those brethren of the Church of Smyrna who attended his captivity and wept around the flames of his martyrdom, gives glory to the Holy Ghost in almost the very words of our present Doxology<sup>p</sup>.

This form of praise, indeed, which was recognized by Dionysius of Alexandria, as the ancient order of Christian invocation; which concluded the hymn of the Martyr Athenogenes; and that yet more ancient Canticle *εἰς ἐπιλύχνια*, which was in the fifth century of universal and immemorial usage among the meaner Christians; is in itself an illustrious evidence of the ancient opinion of the Church, and may prove that in the earliest times, as now, the unlearned majority were orthodox<sup>q</sup>. It was, we learn from Basil, a pious and popular custom to return thanks in this form to the three  
Persons

Persons of the Godhead by name, when first the lamp was lighted in the evening. Now to customs of this sort, when they are universal, and above all, perhaps, when they are confined to the uninstructed and the poor, we can hardly ever err in imputing a very high degree of antiquity. For an unwritten prayer to grow into general usage may require, as it should seem, the lapse of more than a single century; and those of our order, whose duty has thrown them among the peasantry of the remoter provinces, will have had ample occasion to observe their tenacity of ancient customs. In the hymns, the legends, and the artless devotions of our English poor, it is often not impossible to trace the relics of superstitions long since past away, of Pagan and Roman Catholic prejudices; but seldom, indeed, can we find a form of recent introduction among those habitual ejaculations of prayer or praise, which lull poverty to rest on his rugged couch, or welcome in the hard and wholesome repast of labour. In a cottage family the religious instruction of the young invariably devolves on  
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the aged ; the child is taught by his grandmother the same words which she herself has in like manner learned during her infancy ; and thus, from year to year, the same address goes on, acquiring an additional sanctity in each successive generation. It will not be pretended by our learned antagonists, that the use of the Doxology can possibly have been of Pagan origin ; and they will be perplexed, I apprehend, to assign to a custom which, in the days of Basil, was popular and immemorial, a less than Apostolic antiquity.

But, be that as it may, the sentiment which it conveys is the same, as we have seen, which, amid the smoke and ashes of martyrdom, could raise the hopes and inspire the courage of the last surviving disciple of the last Apostle, the beloved hearer of him who was himself the beloved of the Lord. If Polycarp were mistaken, who shall hope in these latter days to unriddle an Evangelist's meaning ? If St. John himself had erroneously expounded the promise of his friend, we may well close the volume of Scripture in despair, till the lion  
of



of the tribe of Judah shall return to open its seals.

Nor are the testimonies of the Apostolic Fathers, whether relating to the Divinity of the Son or the Personality of the Holy Ghost, of a nature which affords even the slightest internal reason to suspect interpolation or imposture. They are either pious ejaculations under circumstances wherein the soul of man would naturally revert to prayer; or they are arguments or illustrations connected with the discourse which contains them, and, therefore, not to be excluded without injury to its general texture. And, above all, the comparative vagueness of their expression may prove them to have proceeded from devout and simple minds, while incidentally speaking of truths which it was not their immediate business to defend. The hand of interpolation would have been coarser and more decisive; and, if the object had been to enforce the Trinitarian opinions, the expressions employed, we may be sure, would have been far more technically orthodox. The moderate tone and general nature of those



those passages where the triune Godhead is implied, may convince us at once that the text is not in these instances corrupted, and may induce us also to believe that those tenets had been hitherto very little questioned, which are mentioned thus unguardedly.

If, then, we should admit the assertion to be accurate, that a majority of Christians were, in the days of Justin and Tertullian, averse from the orthodox doctrine, we might rather conclude that a departure from ancient principles had taken place among the more ignorant believers, than that those doctrines were, in the second century, new to Christian ears, which had been taught in the Church by Clement and Ignatius and Polycarp.

In truth, however, those passages of Justin and Tertullian, which have been advanced with much parade of learning and no little scorn of those who have ventured to explain them differently, may be proved, on a candid inquiry, to apply to purposes far different from that for which they are ordinarily cited, and, instead of convicting

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the orthodox doctrine of novelty, are, on the other hand, very strongly in its favour.

Tertullian complains in his treatise against Praxeas, that certain Christians, whom he grants to be the majority of the Church, though he at the same time objects to them, that they were “simplices, imprudentes et idiotæ,” having been converted from the worship of many false Divinities to that of the one true God, and not understanding how this Unity was to be believed together with the Trinitarian distinction of Persons, were alarmed at the thoughts of such distinction. And hence it is inferred (to use the words of one, who, if not the most distinguished, is at least the most forward of the modern Apostles of Unitarianism,) that, “*the majority of Christians, being plain unlearned men, zealous for the Divine Unity, warmly resisted the Trinitarian doctrine which some Philosophic Christians were then endeavouring to introduce\*.*”

It is impossible not to regret that this

\* Belsham, Review of Wilberforce, p. 183.

ingenious person, no less than several greater names on both sides of the controversy, have referred to Tertullian for the purposes of controversy only, and have, therefore, regarded the present passage as distinct and insulated, not only from the general purpose of that work to which it belongs, but from the immediate and necessary context. To this we owe those idle verbal criticisms on the insignificant word “idiotæ,” and the application of those rules of language and propriety to the fiery Presbyter of Carthage, which would have been applicable, perhaps, to a Roman of the Augustan age. But if, instead of tearing in pieces a detached expression, we refer to the work itself, we shall find that Tertullian was not complaining of the difficulty which he experienced in introducing a new doctrine into the Church, but that he was deploring the progress which a recent (a very recent) error was making in the west of Christendom.

Far from complaining that those opinions which were adverse to a faith in the Trinity, were the result of deeply rooted



prejudice, he speaks of them as “a novelty  
“of yesterday,” and reminds his fellow-  
Christians that this, “like every former  
“heresy, may be confuted on the simple  
“principle, that whatever has been from  
“the beginning is true”. Now, without  
discussing the truth or falsehood of his  
principle, it is evident, that the simple fact  
of his adducing such a rule of faith is al-  
together inconsistent with the conduct of  
one who was labouring either to corrupt  
or reform an ancient opinion, or who had  
offended the ears of the Church by the  
introduction of philosophical novelties. His  
language is that of the jealous assertor of  
antiquity, the strenuous guardian of esta-  
blished doctrines: it is (and in their con-  
test with heretics, this is the almost uniform  
characteristic of the Catholic party) the de-  
fender, not the assailant, who addresses us.  
But, if a Protestant in Rome, or a Socratean in England, were endeavouring to dis-  
seminate his tenets among the people, he  
would not, we may be sure, exhort his  
hearers to stand on their ancient paths,  
and beware of new-fangled teachers;—his  
argu-



arguments would be directed against the folly of inveterate prejudice, and he would urge the necessity and reasonableness of judging for ourselves, without regard to the canons and precedents of our fallible predecessors. Tertullian has been called by Mr. Belsham a Philosophic Christian: but he must have been an idiot in the strictest modern meaning of the term, to have spoken as we find him speaking, had not the doctrine of the Trinity been already in prescriptive possession of the minds of men.

What, then, is the meaning of his complaint? Exactly that which every jealous supporter of established doctrines brings forward, with whatever reason, on the appearance of a new religion,—the progress which it makes among the vulgar. And this progress, exaggerated, as usual in such cases, by his fears and jealousies, he ascribes, with sufficient candour, to the inherent and admitted difficulties of the established creed, and the consequent eagerness with which the lower orders flocked to a preacher who professed, like Praxeas,

to vindicate the Unity of God, and to reconcile, as he undertook to do, that attribute with the Divinity of the Lord Jesus.

For, let not the modern Unitarian expect to find in Praxeas or Noetus a precursor of Socinus or Priestley; or anticipate, from the transient success of the ancient heretics, an abundant harvest of converts to the modern Reformation! Whatever were the opinions of Sabellius, (of which our accounts are too contradictory to enable us to form any adequate judgment,) the doctrines of Praxeas are sufficiently known, and have no parallel, perhaps, in modern error, except the Visions of Emanuel Swedenborg. He taught, indeed, one only Person in the Godhead; but he taught that this Person was no other than that God who was, at once, the Creator, the Redeemer, and the Comforter of Mankind; who was born of a Virgin, crucified under Pontius Pilate, and afterwards descended in a shower of fire on the Apostles in the day of Pentecost. In other words, he united the several offices

fices of the Trinity in the single person of our Lord Jesus Christ'.

To that Unitarianism, which, as described by Mr. Belsham himself, would rob us of every rational ground of confidence in the mercy of Heaven; which casts on us again the burthen of those iniquities under which the whole creation hath groaned and travailed; which reduces the Messiah to an earthly prophet, of whom we are ignorant whether he is in heaven or no, to whom we owe no gratitude for favours now received, from whom we have nothing to hope or to fear,—to that Unitarianism the Christians of Rome and Africa were, in the age of Tertullian, strangers". The tenets of Noetus and Praxeas I am far from being inclined either to believe or defend; their inconsistency I shall have occasion, in the course of these Lectures, to expose: but thus much may, at least, be urged in favour of their comparative innocence, that the fountain of salvation is not, by their means, rendered dry; and that, while they strangely confound the Person of the Re-



deemer with those of the Father and the Comforter, they leave us, nevertheless, the consolation of an almighty Saviour, and an all-sufficient sacrifice for sin.

The complaint, then, of Tertullian, cannot, if rightly understood, be regarded as adverse to the antiquity or universality of those opinions for whose orthodoxy I now am pleading. And the words of Justin, in which he admits that some revered the virtues of Christ, who refused to believe that the Supreme Being should be born of a woman, and suffer by a shameful death, will be found, on examination of their context, and the occasion on which they were spoken, altogether as little favourable to the system of our antagonists.

Justin, it will be recollected, having already nearly worsted his Jewish adversary on the point that Jesus was the expected Messiah, the Rabbin, as usually happens with the weaker party, diverts the argument to that which had only incidentally become a question, our Lord's preexistence and Divinity. Justin, therefore, reminds him, as any disputant would in such

a case



a case have done, that the Deity of Jesus was not the point under immediate discussion; that, on whichever side the truth might lie as to the peculiar tenets which Justin himself maintained on this mysterious subject, Trypho was not therefore justified in resisting the arguments drawn from the ancient prophets to prove the general fact of our Saviour's mission from God\*. "There are some," he continues, "I do not think them right in such their opinion, but there are some who allow that Jesus is the Christ, though they deny his miraculous incarnation. We may, then, discuss the first of these questions distinctly from the other, since there is in fact no necessary connection between the proposition, that Jesus is a Prophet sent from God, and that he was an eternal and almighty Person incarnate."

That this is the general tendency of Justin's argument, our antagonists themselves will not, I apprehend, deny: nor, from such a statement, can it by any means appear, either that Justin thought (which we

we know from his strong expressions elsewhere he certainly did not think) the doctrine of the Trinity unimportant to Christianity, or that the persons whom he mentions as holding opinions adverse to that doctrine were, in his time, the majority of Christians. Whatever, indeed, were their number, it is apparent, that those individuals denied not only the Divinity of Christ, but his birth from a Virgin, and that they must therefore have differed not from Justin only and the orthodox Christians of later times, but from Socinus and Crellius themselves. And though the modern Unitarians have made so large advances on the scepticism of their more cautious and more learned predecessors, yet have few of them, as yet, attained so lofty a pitch of freethinking as to reject the authority of St. Matthew and St. Luke, and to degrade our Saviour to the mortal son of Joseph the carpenter.

But, further, it is apparent, that it was the interest of Justin, so far as the success of his argument was concerned, to assign as much of weight as could with truth be assigned

assigned to the number and authority of these dissidents, since we find him urging their example on Trypho. He calls them however *τινὰς* not *πολλὰς*, far less *πλείονας* or *πλείστας*—"certain," that is, not "many persons." And the force of the word *τινὲς* is so far opposed to the notion of any considerable number, that it is known to be almost equivalent to *ὀλίγοι*, "a few."

Justin repeats, however, and repeats it with considerable earnestness, that he himself was far from assenting to an opinion so degrading to the Lord whom he worshipped; and he concludes by declaring, as our antagonists themselves understand the following sentence, that he should continue in his present sentiments, even though the majority of Christians should maintain the contrary.

According to their own interpretation, then, the sentence is obviously hypothetical; "In case it should so happen," he is made to say, "that the majority of Christians should embrace such an opinion, even in that case I would not assent to it." The Syrian Martyr, then, might rather



rather seem to contemplate the future possibility of encroaching heresy, than to acknowledge that tenets similar to those of Socinus and Dr. Priestley were, at that time, the prevailing sentiment of the Church.

It may be doubted, however, with reason, whether the words themselves of Justin be capable of that rendering which Thirlby and Waterland have given them, and which only, though those learned men contemplated no such consequence as possible, can be applied to support the Socinian hypothesis. The sentence, *οἷς ἔ συντίθεμαι ἔδ' ἂν πλείστοι ταῦτα μοι δοξάζοντες εἶποιεν*,—which Waterland translates, “whom I assent not to, no not though there were ever so many concurring to tell me so,”—is convicted by such a rendering of a solecism of the most obvious kind, inasmuch as *συντίθεμαι*, a verb in the indicative mood, can with no propriety be placed in opposition to *εἶποιεν* in the optative. If Justin, then, had desired to express the sentiment which they impute to him, his words, if he had spoken good Greek, would not have been



οἷς ἔ συντίθεμαι——ἐδ' ἂν εἴποιεν, but οἷς ἔ συντίθεμαι, ἐδ' ἂν πλείστοι ταῦτα μοι δοξάζοντες εἴποιεν.

But though the language of the Syrian Martyr is doubtless far from classical, yet will not it be easy to find in his works any similar instance of contempt for the rules of grammar; nor can that be considered as judicious criticism, which, whether for the sake of avoiding a fancied tameness of expression, or of serving the ends of a sect, will adopt an ungrammatical sense, when another may be obtained without violating any principle of diction. The particle *ἂν* is in the present passage, plainly, not disjunctive, but expletive; and the only sense of which the words are capable, is one directly adverse to that which the Socinians would have them convey,—an assurance, namely, that there were not many who, in the days of Justin, disbelieved in the Deity of the Messiah. Οἷς ἔ συντίθεμαι, ἐδ' ἂν πλείστοι μοι ταῦτα δοξάζοντες εἴποιεν. “Quibus—neque ipse assentior, nec  
“ multi sane hæc mihi opinione ducti dix-  
“ erint.”

And that this is the proper rendering  
is

is apparent, if we consider, that in the days of Justin, and little more than a century from the death of our Lord, it is contrary to all evidence to suppose that the authority of the Church was carried to a height so Pontifical, as that even a question could suggest itself of a man's submitting his faith to the decision of the majority, or of guiding his conscience in a point of such importance by any but the written or traditional words of inspiration. The words which follow, therefore, and which have been sometimes supposed to be the reason given by the Syrian Martyr for dissenting from the usual doctrine of the Church, are, in truth, no more than the reason why the universal Church were so earnest to inculcate those opinions which were a stumbling-block in the way of Trypho's conversion, but which, as received from the Deity himself, their principles would neither allow them to suppress nor to compromise. Ἐπειδὴ ἐκ ἀνθρωπέοις διδάγμασι κεκελεύσμεθα, ὑπ' αὐτῶ τῷ Χριστῷ πείθεσθαι, ἀλλὰ τοῖς διὰ τῶν μακαρίων προφητῶν κηρυχθεῖσι καὶ δι' αὐτῶ διδαχθεῖσι.

That

That the Son, indeed, and the Holy Ghost, were, as well as the Father, adored in the days of Justin, by the great body of Christians, we learn from Justin himself, in a treatise, where, of all others, a misstatement of their opinions in this respect would have been most wicked and most useless, — his Second Apology for the Christians; a work wherein he justifies the great body of believers from the charges of Atheism and superstition brought against them by their Pagan enemies; and wherein he professes to give an accurate exposition of those doctrines which they really believed and maintained.

Now I am convinced, that in those numerous Apologies and (to use a word which has, during these few last years, become popular and almost technical) those “Portraits,” which the advocates of different sects have, in our times, sent forth in commendation or defence of their respective tenets, no instance can be found in which the Apologist has ventured to ascribe, as an article of faith, to the universal sect, those opinions which were confined



finer to a small though learned part of it. Not even where the tenet was of a popular character, and likely to conciliate the good will of those for whose perusal the Apology was intended, would such a conduct be hazarded. There are Quakers who dress themselves like other men; but would any of these, in controversy with an Episcopalian, maintain that this harmless conformity to the world was the general opinion and practice of the society for whom he was pleading? There are Protestants who reverence the Episcopal Institution as of primitive and apostolical appointment; but should I, or any other Protestant who holds this opinion, maintain, in a friendly conference with a Romanist, that the universal body of Reformed and Lutheran Churches in this respect agreed with me? Still stronger, however, does the case become, when the tenet in question has been the subject of derision or persecution; when it is esteemed the most offensive peculiarity of the sect, and that from which their enemies have taken most occasion to accuse them of blasphemy or madness. The doctrines



trines of materialism and necessity have been maintained, we know, by many of the leading members of that sect which chiefly, in the present age, opposes the opinion of a Trinity; yet how explicitly do their ingenious supporters disclaim both materialism and necessity as essential or universal doctrines of the infant Church; how strongly are we assured, that, whatever be the notions of individuals on these important subjects, such notions are neither taught nor received by the majority of freethinking Christians\*.

But the divinity of a crucified Man was a doctrine more revolting to the Greeks and Romans than the materialism of Priestley to the majority of modern believers: the injurious manner in which the influence of the Holy Ghost and the notion of a Trinity in Unity were derided by the Heathen, is apparent from the few ancient libels against our faith which have descended to the present generation<sup>y</sup>. It was incumbent, therefore, on the Apolo-

\* Belsham, ubi supra. Pref. p. xv.

gist of Christianity to shew, that those opinions (whether he himself adopted them or no) were the opinions of a small party only; that they were points on which the Church permitted every man to think as he pleased; and that ignorance only or malignity could visit their supposed impiety on the universal body of Christians.

Such would, such necessarily must have been the conduct of the eloquent and (our adversaries themselves being judges) the honest and candid Justin, were the Unitarians correct in their hypothesis, that their present opinions were, in his time, those of a great majority in the Christian world. But how different is the declaration of faith which, not in his own name only, but as defender of the Catholic religion, he advances in his Second Apology!

“ In gods like these,” (he is speaking of the Pagan deities,) “ we own ourselves  
“ to be unbelievers; but not in the most  
“ true and faultless God, the Father of  
“ justice and purity, and all other virtues.  
“ Him, and the Son who came to teach  
“ this Gospel to us, and the Prophetic  
“ Spirit,

“ Spirit, we with a true and reasonable  
“ service worship and adore !”

Such, in the days of the elder Antoninus, and barely half a century from the death of St. John, was the confession of the Greek and Syriac Churches. Forty years later, we have seen, on the authority of Tertullian, that a belief in the Trinity was the predominant and prescriptive creed of the Christians in Western Africa ; nor can we better sum up the result of these testimonies than in the words of Irenæus, who was contemporary both with Justin and Tertullian and Polycarp himself, and who, as a native of Syria and a Gallic bishop, was enabled to speak with greater certainty of the predominant opinions in the Eastern alike and the Western world.

“ This doctrine,” he tells us, after a clear and copious exposition of all those points for which the orthodox are now contending, “ this doctrine and this faith the  
“ Church, though scattered through the  
“ earth, has received, and guards as if her  
“ members were one single family. This  
“ she believes as with one single heart ;

“ this as with one single voice she pro-  
“ claims and teaches, and delivers to her  
“ progeny. There are many languages in  
“ the world, but the tenor of our tradition  
“ is the same. The Churches in Germany  
“ believe and teach no otherwise; nor in  
“ Spain, nor in Gaul, nor in the East,  
“ nor in Egypt, nor in Libya, nor those  
“ which are in the midst of the world, and  
“ in the central provinces of Italy. But  
“ as all the world is enlightened by the  
“ self-same sun, so does the doctrine of  
“ truth shine every where, and enlighten  
“ all who desire to come to it. Nor will  
“ the most eloquent of our Christian teach-  
“ ers add to this tradition, nor the weakest  
“ in the Gospel diminish aught from it.  
“ For when the faith is one, neither can  
“ an eloquent exposition add to its doc-  
“ trines, nor the briefest statement detract  
“ from them <sup>a</sup>.”

It may seem, then, that little either of modesty or learning is shewn in the assertion of the same surviving chief of Unitarianism whom I have already quoted, that, one hundred and twenty years after Christ,

“ the



“ the majority of Christians, being plain  
“ and unlearned men, warmly resisted the  
“ Trinitarian doctrine.” And not only will  
this supposed majority dwindle down into  
a comparatively small proportion, so small,  
indeed, as to have been alike unworthy the  
mention or knowledge of the defenders of  
the Church and its persecutors, so small as  
to have been unknown to Pliny and unno-  
ticed by Justin, but of that proportion the  
tenets may, perhaps, appear to have been  
such as will by no means furnish a prece-  
dent to the modern Unitarian confession.

This inquiry, however, must be deferred  
to a future Sunday, when I propose to ex-  
amine the probable source of those opi-  
nions which are peculiar to orthodoxy, no  
less than the recorded doctrines of those  
who, in the first and second centuries after  
Christ, dissented from the majority of their  
brethren.

# NOTES

ON

## LECTURE II.

Page 60, note <sup>a</sup>.

ATHANASIUS ad Serapionem. Op. t. i. p. 176. Ed. Par.  
 Εἴπατε γ' ἔν ἐί πε τῆς θείας γραφῆς εὐρίσκεται τὸ Πνεῦμα τὸ  
 Ἅγιον εἰρημένον ἀπλῶς Πνεῦμα χωρὶς προσθήκης τῷ λέγεσθαι  
 ἢ τῷ Θεῷ, ἢ τῷ Πατρὶ, ἢ ὅτι Ἐμῷ (ὃ ἐστὶ τῷ Θεῷ) ἢ μετὰ τῷ  
 ἄρδρῃ, ἵνα μὴ ἀπλῶς λέγεται Πνεῦμα, ἀλλὰ ΤΟ ΠΝΕΥΜΑ,  
 ἢ αὐτὸ τῷτο τὸ Πνεῦμα τὸ Ἅγιον, ἢ Παράκλητον, ἢ Ἀληθείας  
 (ὃ ἐστὶ τῷ υἱῷ λέγοντος ἐγὼ εἰμι ἡ Ἀλήθεια) ἵνα ἀκῶσαντες ἀπλῶς  
 Πνεῦμα ὑπονοησῇτε εἶναι Πνεῦμα τὸ Ἅγιον.

Page 71, note <sup>b</sup>.

Platonis Apol. Socrat. Op. Ed. Bipont. t. i. p. 73.  
 Τάττε δὲ αἰτιὸν ἐστὶν ὃ ὑμεῖς ἐμῷ πολλάκις ἀκηκόατε πολλαχῶ  
 λέγοντος, ὅτι μοι θεῖόν τι καὶ δαιμόνιον γίγνεται φωνή. κ. τ. λ.  
 Plutarchus de Oraculorum Defectu. Op. Ed. Reiske. t. vii.  
 p. 639. Δεδείζεται μετὰ μαρτύρων σαφῶν καὶ παλαιῶν ὅτι φύσεις  
 εἰσὶ τινες ὥσπερ ἐν μεθορίᾳ θεῶν καὶ ἀνθρώπων, δεχόμεναι πᾶσιν  
 θνητὰ καὶ μεταβολὰς ἀναγκαίας, ὅς δαίμονας ὁρθῶς ἔχει κατὰ  
 νόμον πατέρων ἡγουμένους καὶ ὀνομάζοντας σέβασθαι.

Page 73, note <sup>c</sup>.

Philo Judæus. Οὗς ἄλλοι φιλόσοφοι δαίμονας, ἀγγέλους  
 Μωσῆς εἶωθεν ὀνομάζειν· ψυχὰς δ' εἰσὶ κατὰ τὸν ἀέρα πετόμεναι·  
 καὶ μηδαὶς ὑπολάβῃ μύθον εἶναι τὸ εἰρημένον· ἀνάγκη γὰρ ὅλον δι'  
 ὅλων τὸν κόσμον ἐψυχῶσθαι τῶν πρώτων καὶ σειχιεύδων μερῶν  
 ἐκάσθ

ἐκάσθ' τὰ οἰκεῖα καὶ πρόσφορα ζῶα περιέχοντος, γῆς μὲν τὰ χερσαῖα, θαλάττης δὲ καὶ ποταμῶν τὰ ἔνδρα, πυρὸς δὲ τὰ πυρίγονα (λόγος δ' ἔχει ταῦτα κατὰ Μακεδονίαν μάλιστα γίνεσθαι) ἔρανθ' δὲ τὸς ἀσέρας· καὶ γὰρ οὗτοι ψυχαὶ ὄλαι δι' ὅλων ἀκηρατοὶ τε καὶ θείαι, παρ' ὃ καὶ κύκλῳ κινῶνται τὴν συγγενεσάτην νῶ κίνησιν. Νῆς γὰρ ἕκαστος αὐτῷ ἀκραιφνέστατος. ἔσιν ἔν' ἀναγκαῖον καὶ τὸν ἀέρα ζῶων πεπληρῶσθαι. Ταῦτα γὰρ ἡμῖν εἰσιν ἀόρατα, ὅτι περ καὶ αὐτὸς ἐχ' ὁρατὸς αἰσθήσει. Pharisæi in Actis Apost. xxiii. 9. Εἰ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος. Josephus Ant. Jud. l. vi. cxi. 2 Ed. Huds. "Ὅτε σοι τῷ πονηρῷ πνεύματος καὶ τῶν δαιμονίων ἐγκαθεζομένων, τὰ μὲν ἐξέβαλεν, εἰρήνην δ' αὐτῶν τῇ ψυχῇ σὲ παρέσχε. Gittin. f. lxvi. 1. Ruth. R. iii. 9. "Incepit Boas contractare crines ejus, dixitque, Spiritus non habent crinem. Quæsitiv: Quis es? Spiritus an mulier?" Synopsis Libr. Sohar. Tit. x. §. 62. "Homo tenetur studere in lege ut liberetur a spiritibus malignis qui dominium habent noctu." Ibid. Tit. vi. §. 18. "Certī quidam spiritus constituti sunt super eum qui præputium filii sui circumcidere impedit." Ibid. Tit. x. "Sexaginta myriades malignorum spirituum dominium habent in ungues qui disperguntur in publicum, atque hinc mors induci potest toti mundo."

Page 75, note <sup>d</sup>.

At Phœbi nondum patiens, immanis in antro  
 Bacchatur vates, magnum si pectore possit  
 Excussisse Deum; tanto magis ille fatigat  
 Os rabidum, fera corda domans, fingitque premendo.  
 Virgil. Æneid. vi. 77.

Struggling in vain, impatient of her load,  
 And labouring underneath the ponderous God,  
 The more she strove to shake him from her breast,  
 With more and far superior force he prest.  
 Commands his entrance, and without controul  
 Usurps her organs and inspires her soul! Dryden.

Page 75, note <sup>e</sup>.

Luke xi. 14. xiii. 11. Jalkut Rubeni. f. cvii. 3. "Cum (Moses) descenderet, videretque quam terribiles essent angeli, et conspiceret angelos timoris, angelos sudoris, angelos trepidationis, tanto timore percussus est, ut omnium oblivisceretur."

Page 78, note <sup>f</sup>.

Hieron. Ep. lxxv. Pammachio et Oceano. Op. t. ii. p. 130. Ed. Francof. "Lactantius in libris suis et maxime in Epistolis ad Demetrianum, Spiritus Sancti omnino negat substantiam, et errore Judaico dicit eum vel ad Patrem referri vel ad Filium et sanctificationem utriusque Personæ sub ejus nomine demonstrari." Maimonides More Nevochim, p. i. c. 40. "Influentiam illam divinam intellectualem a Deo prophetis instillatam, cujus virtute prophetant."

Page 79, note <sup>g</sup>.

Lactantius de Vera Sapientia, lib. iv. §. 15. "Tunc vox audita de cœlo est, Filius meus es tu: ego hodie genui te. Quæ vox apud David prædicta invenitur. Et descendit super eum Spiritus Dei formatus in speciem columbæ candidæ." And what was this author's definition of a spirit may appear from the same book, §. 8. "Nostri spiritus dissolubiles sunt, quia mortales sumus. Dei autem spiritus et vivunt et manent et sentiunt; quia ipse immortalis est, et sensus, et vitæ dator."

Page 80, note <sup>h</sup>.

Mr. Belsham, in his recent publication addressed to the Bishop of London, among many other eminent characters whom he cites as secretly attached to the opinions of modern Unitarianism, has thought fit to name Bishops Law of Carlisle, and Shipley of St. Asaph,



Asaph, and the Rev. Archdeacon Blackburne. On what evidence it is that he ascribes a dissembling of their faith to men of unblemished character, whose writings, doubtless, may be searched in vain for any thing on which to found the charge of heresy, he has not deigned to let us know. For Bishop Shipley, whose memory I respect, at least, as much as Mr. Belsham can, and whose private sentiments I have better means of knowing than Mr. Belsham can possibly possess, I can answer, on the authority of his son, that the charge is as false as it is injurious. Had Dr. Shipley's faith been inconsistent with that of the Church to which he belonged, those who knew his utter disregard of worldly interest, and his characteristic frankness of character, know that he would not have retained his preferment a single hour. In truth, however, his daily devotions and his confidential discourse were in perfect consonance with his public professions. He was, like his original patron Hoadly, a Low-Churchman, but he was a Churchman from the purest feelings of conviction. Mr. Belsham might have known all this, had he thought it worth his while to be accurate, as he might also have known from the published Life of Archdeacon Blackburne, that this zealous partizan was not only a Trinitarian but a Calvinist. From these specimens of Socinian exactness, we may ascertain the degree of credit due to Mr. Hopton Haynes, when he tells us that Sir Isaac Newton did not believe in our Saviour's preexistence.

Page 81, note i.

Euseb. Præparat. Evangel. vii. §. xv. p. 325.

Page 82, note k.

Synopsis Libr. Sohar. Tit. xiii. 21. "Spiritus hominis originem habet e latere Spiritus Sancti." Sanhedrin. f. lxxv.

2. ad

2. ad Deut. xviii. 11. "Hic est qui jejunium sibi indicit, abitque et pernoctat in monumento ut descendat super eum Spiritus immundus. Cum Rabbi Akiba venit ad hunc locum flevit. Quid? qui jejunium sibi indicit ut descendat super eum Spiritus immundus, quanto magis qui jejunium sibi indicit ut descendat super eum Spiritus Purus?" Sohar, Chadasch. f. xvi. 3. "Dixit Rabbi Nachman, Anima amplior data est Adamo die Sabbati. Dixit Rabbi: Quænam est illa anima amplior? Respondit ille, Spiritus Sanctus est qui habitat in eo, et coronat ipsum corona sancta, coronis angelicis. Idem Spiritus in temporibus Messiae habitaturus est super justos. Adeoque homo debet honorare Sabbatum propter illum hospitem sanctum." Ibid. f. xv. 4. "Rabbi Jehuda filius Passi obviam venit Rabbi Nachmano dicens ipsi, Ille Spiritus per quem Deus S. B. resuscitatus est mortuos qualis nam est? Respondit ille. Est Spiritus Specularis Superni a quo homines veram scientiam accipiunt." These and similar expressions appear to have so fully convinced Grotius as to the ancient Hebrew faith in this particular, that he assumes the distinct existence and eternity of the Holy Ghost as a fact *universally* admitted by the Jews. Grotius de Veritate Rel. Christianæ. l. v. §. 21. "Ut id sumam quod apud omnes Hebræos maxime confessum est, Spiritus ille quo agitati sunt Prophetæ non est aliquod creatum, et tamen distinguitur a mittente, quomodo et illud quod Schekinah vulgo vocant."

Page 83, note 1.

Catechismus Cabbalisticus. Quæst. vi. Resp. "Tertia Persona (Deitatis) vocatur Binah, Prudentia, tertiamque Sefhiram occupat, &c. &c. Tertia vero hæc persona occurrit in visione Ezekielis sub nomine רוח sed præsertim sub nomine רוח הרמה."

Page 92, note <sup>m</sup>.

Hermæ Pastor. l. ii. p. 182. Ed. Russel. "Cum enim hæc omnia sunt in uno vase, ubi et Spiritus Sanctus moratur, non capit hos vas sed supereffluit; quoniam tener Spiritus non potest cum malo Spiritu immorari, recedit et habitat cum mansueto." Idem, 185. "Duo sunt Genii cum homine: unus æquitatis et unus iniquitatis—Intellige nunc et crede Genio æquitatis; quia doctrina illius bona est. Si ergo illum secutus fueris et credideris operibus illius, vivis Deo: et qui crediderint operibus illius, vivent Deo." That Hermas is here speaking figuratively, few men will suppose, who recollect the known opinions of his time; and that he intends any other spirits than the Holy Ghost and the Devil, though it has been supposed, is contradicted by the circumstance that he does not say that they are, like the Platonic Genii, "duo cum homine singulo,"—but with man in general, the whole human race, in the Greek of Antiochus, μετὰ τῷ ἀνθρώπῳ.

Ibid. note <sup>n</sup>.

Clemens in Epistola I. Syr. Edita a Wetstenio. ad fin. "Operarios qui sunt sicut Apostoli, operarios imitantes Patrum et Filium et Spiritum Sanctum qui solliciti sunt de salute hominum." Idem ap. Basilium περὶ Πνεύματος Ἁγίου. c. xxix. Ζῆ ὁ Θεὸς καὶ ὁ Κύριος Ἰησοῦς Χριστὸς καὶ τὸ Πνεῦμα τὸ Ἅγιον.

Page 93, note <sup>o</sup>.

Ignatius Epist. ad Magnes. p. 140. Ed. Russel. Ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις ὡς Ἰησοῦς Χριστὸς τῷ Πατρὶ κατὰ σάρκα, καὶ οἱ Ἀπόστολοι τῷ Χριστῷ καὶ τῷ Πατρὶ καὶ τῷ Πνεύματι Ἁγίῳ.

Ibid. note <sup>p</sup>.

Polycarpus in Martyrio. Patr. Apos. Ed. Russel.  
t. ii.



t. ii. p. 353. Διὰ τῆτο καὶ περὶ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, σὺν τῷ αἰωνίῳ καὶ ἐπερανίῳ Ἰησοῦ Χριστῷ, ἀγαπητῷ σε παιδί· μεθ' ἧ σοὶ καὶ Πνεύματι Ἀγίῳ ἡ δόξα καὶ νῦν καὶ εἰς τὰς μέλλοντας αἰῶνας. Ἀμήν.

Page 93, note 1.

Basil. ubi supra. Εἰρηναῖος ἐκείνος καὶ Κλήμης ὁ Ῥωμαῖος, καὶ Διονύσιος ὁ Ῥωμαῖος, καὶ ὁ Ἀλεξανδρεὺς Διονύσιος, ὁ καὶ παράδοξον ἀκέσσαι—τέτοις, φησὶ, πᾶσιν ἀκολούθως καὶ ἡμεῖς, καὶ δὴ παρὰ τῶν πρὸ ἡμῶν πρεσβυτέρων τύπον καὶ κανόνα παρειληφότες, ὁμοφώνως αὐτοῖς προσευχαρισῶντες, καὶ δὴ καὶ νῦν ὑμῖν ἐπισέλλοντες καταπαύσομεν. Τῷ δὲ Θεῷ καὶ Πατρὶ καὶ Υἱῷ τῷ κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, σὺν τῷ Ἀγίῳ Πνεύματι, δόξα καὶ κράτος εἰς τὰς αἰῶνας τῶν αἰώνων. Ἀμήν.—Ὁ δὲ ἄλλως μὲν ἴσως μικροπρεπὲς ἦν εἰς μέσον ἄγεσθαι, τῷ δὲ καινοτομίαν ἐγκαλημένῳ ἀναγκαῖον εἰς μαρτυρίαν διὰ τὴν τῇ χρόνῳ ἀρχαιότητα τῆτο δὴ καὶ πρόσθήσω. ἔδοξε τοῖς πατράσιν ἡμῶν, μὴ σιωπῇ τὴν χάριν τῇ ἐσπερινῇ φωτὸς δέχεσθαι, ἀλλ' εὐθὺς φανέντος εὐχαρισεῖν. Καὶ ὅς τις μὲν ὁ πατὴρ τῶν ῥηματῶν ἐκείνων τῆς ἐπιλυχνίᾳ εὐχαριστίας, εἰπεῖν ἔκ ἐχόμεν· ὁ μέντοι λαὸς ἀρχαίαν ἀφήσι τὴν φωνήν, καὶ ἐδενὶ πώποτε ἀσέβεῖν ἐνομίσθησαν οἱ λέγοντες, Αἰνῶμεν Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα Θεῶ· εἰ δὲ τις καὶ τὸν ὕμνον Ἀθνηγενὲς ἔγνω, ὃν εἶπερ τι ἄλλο ἐξιτήριον, τοῖς συνῆσιν καταλέλοιπεν, ὁρμὴν ἤδη πρὸς τὴν διὰ πυρὸς τελείωσιν, οἶδε καὶ τὸν τῶν μαρτύρων γνώμην ὅπως εἶχον περὶ τῷ Πνεύματος.—Is it not possible that the Doxology, or something like, was that “many-named chaunt,” which Triephton in the Philopatri notices as said after the Lord’s Prayer?—Τὴν εὐχὴν ἀπὸ Πατρὸς ἀρξάμενος, καὶ τὴν πολυνύμνον ᾠδὴν ἐς τέλος ἐπιθεῖς.

Page 98, note 1.

Tertullianus Adv. Praxeam. Opera. p. 502. Ed. Par. “Simplices enim, quippe (ne dixerim imprudentes et idiotæ) quæ major semper pars est credentium, quoniam et ipsa fidei regula a plurimis Diis seculi ad Unicum



cum et Verum Deum transfert, non intelligentes Unicum quidem sed cum œconomia esse credendum expaviscunt ad œconomiam."

Page 100, note <sup>s</sup>.

Tertullianus ubi supra. "Hanc regulam ab initio Evangelii decucurrisset etiam ante priores quosque hæreticos, nedum ante Praxeam hesternum, probabit tam ipsa posteritas omnium hæreticorum, qua ipsa novellitas Praxeæ hesterni. Quo peræque adversus universas hæreses jam hinc præjudicatum sit, id esse verum quodcunque primum; id esse adulterum quodcunque posterius."

Page 103, note <sup>t</sup>.

Tertullianus ubi supra. "Itaque" (he is giving an account of the monstrous error of his antagonist) "post tempus Pater natus et Pater passus; ipse Deus, Dominus Omnipotens Jesus Christus prædicatur." Idem. "Unicum Deum (Praxeas) non alias putat credendum, quam si ipsum eundemque et Patrem Filium et Spiritum Sanctum dicat." Epiphanius adv. Hæres. ii. p. 479. Ed. Par. Οὗτος ἀφ' ἐαυτῆ ἐπ' ἄρμασι μανίας ἐπαρθεῖς, ἐτόλμησε λέγειν τὸν Πατέρα πεπονθέναι. Idem. p. 480. Οἱ Νοητιανοὶ—πειρώμενοι συνισᾶν τὴν κατ' αὐτῆς ἐμμανῆ διδασκαλίαν, ἀφ' ἧς εἶπεν ὁ Θεὸς πρὸς Μωϋσῆν· Ἐγὼ εἰμι ὁ Θεὸς τῶν πατέρων ὑμῶν. Ἐγὼ πρῶτος, καὶ ἐγὼ μετὰ ταῦτα· ἐκ ἔσογται σοὶ Θεοὶ ἕτεροι, καὶ τὰ ἐξῆς. Ἐλεγον ἔν, ἡμεῖς τοίνυν αὐτὸν οἶδαμεν μόνον. Εἰ τοίνυν ἐλθὼν Χριστὸς ἐγεννήθη, αὐτὸς ἐστὶ Πατήρ, αὐτὸς Υἱός. Theodoretus Hæreticarum Fab. iii. §. 3. Op. t. iv. p. 228. Ed. Par. Ἐνα φασὶν εἶναι Θεὸν, καὶ Πατέρα, τῶν ὅλων δημιουργόν· ἀφανῆ μὲν ὅταν ἐδέλῃ, φαινόμενον δὲ ἡνικα ἂν βέληται· καὶ τὸν αὐτὸν ἀόρατον εἶναι καὶ ὁρώμενον, καὶ γεννητὸν καὶ ἀγεννητὸν, ἀγέννητον μὲν ἐξ ἀρχῆς· γεννητὸν δὲ ὅτε ἐκ παρθένης γεννηθῇ καὶ ἡδέλῃσιν· ἀπαθῆ καὶ ἀθάνατον, καὶ πάλιν αὐτὸν, παθητὸν καὶ θνητὸν· ἀπαθὲς γὰρ ὧν φησι τὸ τῆ σαυρῆ πάθος ἐδέλῃσας.

ἐδελήσας ὑπέμεινε. Τῷτον καὶ Υἱὸν ὀνομάζουσι καὶ Πατέρα, πρὸς τὰς χρείας τῷτο κακῶνο καλούμενον.

Page 103, note u.

Belsham ubi supra p. 65. "As we are totally ignorant of the place where he resides, and of the occupations in which he is engaged, there can be no proper foundation for religious addresses to him, nor of gratitude for favours now received, nor yet of confidence in his future interposition in our behalf."

Page 105, note x.

Justinus, Dialog. cum Tryphone. 234. Ed. Thirlby.

Ἡδε μέντοι, ὦ Τρύφων, εἶπον, ἐκ ἀπόλλυται τὸ τοιῷτον εἶναι Χριστὸν τοῦ Θεοῦ, ἐὰν ἀποδειξαι μὴ δύναμαι ὅτι καὶ προῦπῆρχεν υἱὸς τῷ Ποιητῇ τῶν ὅλων, Θεὸς ὢν, καὶ γεγέννηται ἄνθρωπος διὰ τῆς παρθένης. Ἀλλὰ ἐκ παντὸς ἀποδεικνυμένε ὅτι ἕτός ἐστιν ὁ Χριστὸς ὁ τῷ Θεῷ, ὅστις ἕτος ἔσαι, ἐὰν δὲ μὴ ἀποδεικνύω ὅτι προῦπῆρχε, καὶ γεννηθῆναι ἄνθρωπος ὁμοιοπαθὴς ἡμῖν, σάρκα ἔχων, κατὰ τὴν τῷ Πατρὶ βεβλήν ὑπέμεινε, ἐν τῷτω πεπλανησθαι με μόνον λέγειν δίκαιον, ἀλλὰ μὴ ἀρνεῖσθαι ὅτι ἕτός ἐστιν ὁ Χριστὸς, ἐὰν φαίνεται ὡς ἄνθρωπος ἐξ ἀνθρώπων γεννηθεὶς, καὶ ἐκλογῇ γενόμενος εἰς τὸν Χριστὸν εἶναι ἀποδεικνύηται. Καὶ γὰρ εἰσὶ τινες, ὦ φίλε, ἔλεγον, ἀπὸ τῷ ἡμετέρῃ γενεῆς, ὁμολογῶντες αὐτὸν Χριστὸν εἶναι, ἄνθρωπον δὲ ἐξ ἀνθρώπων γενόμενον ἀποφαινόμενοι· οἷς οὐ συντίθεμαι, οὐδ' ἂν πλεῖστοι ταῦτά μοι δοξάζοντες εἴποιεν, ἐπειδὴ οὐκ ἀνθρωπείους διδάγμασι κεκελεύσμεθα, ὑπ' αὐτοῦ τοῦ Χριστοῦ πείθεσθαι, ἀλλὰ τοῖς διὰ τῶν μακαρίων προφητῶν κηρυχθεῖσι καὶ δι' αὐτῆ διδασχθεῖσι.

Page 113, note y.

Trypho ap. Just. ubi supra. Τὸ λέγειν σε προῦπάρχειν Θεὸν ὄντα πρὸ αἰώνων τοῦτον τὸν Χριστὸν, εἶτα δὲ γεννηθῆναι, ἄνθρωπον γενόμενον——οὐ μόνον παράδοξον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρόν. Celsus ap. Orig. l. i. p. 54. Ed. Spencer. Εἶτα ὁ Κέλσος φησὶν ὅτι οὐκ ἂν εἴη Θεοῦ σῶμα τὸ οὕτω σπαρὲν ὡς

ὥς σὺ, Ἰησοῦ, ἐσπάρης. Ibid. p. 79. Οἶετο κρατύνειν τὸ ἔγκλημα· ἐπεὶ, λόγον ἐπαγγελλόμενοι υἱὸν εἶναι τοῦ Θεοῦ, ἀποδείκνυμεν οὐ λόγον καθαρὸν καὶ ἅγιον, ἀλλὰ ἄνθρωπον ἀτιμότατον, ἀπαχθέντα καὶ ἀποτυμπανισθέντα. Libanius Paneg. Julian. Op. t. ii. p. 234. Ed. Par. Φιλοσοφίας ἡμμένον καὶ ἐπὶ τὸν ἐκείνης παρακύψαντα λαιμῶνα, δόξαν περὶ τοῦ Θεοῦ παράσημον οὐκ ἐνῆν περιφέρειν. Idem p. 253. (Constantini, scilicet, in Deos injurias recensens) Νεκροῦ τινὸς φήμην εἰς τὸν ὑμέτερον ἐγκατέστησε κληῖρον. Julianus ad Alexandr. Op. p. 434. Ed. Spanheim. Ἰησοῦν οἶεθε χρῆναι Θεὸν λόγον. Lucianus? in Philopatrid. Τριεφῶν. Λέγε, παρὰ τοῦ πνεύματος δύναμιν τοῦ λόγου λαβών. Ibid. Τρι. Ὑψιμέδοντα Θεὸν, μέγαν, ἄμβροτον, οὐρανίωνα, υἱὸν πατρὸς, πνεῦμα ἐκ πατρὸς ἐκπορευόμενον, ἐν ἑκ τριῶν, καὶ ἐξ ἑνὸς τρία. Ταῦτα νομίζε Ζήνα τόνδ' ἡγοῦ Θεόν. Κρίτιας. Ἀριθμέειν με διδάσκεις, καὶ ὄρκος ἡ ἀριθμητική—οὐκ οἶδα γὰρ τὶ λέγεις, Ἐν τρία, τρία ἓν.

The manner in which the Divinity of our Lord and the doctrine of the Triune Godhead was actually received by the ancient Jews and Heathens may appear from the above specimens; and this is quite sufficient for my present purpose, which is only to prove that Justin would never have imputed to the general body of the Faithful an opinion so liable to misrepresentation, and which was, in fact, so strongly objected to, if that opinion had been confined to a small though learned party in the Church.

With the author or date of the Philopatris I have no immediate concern. As the Dialogue, however, is not devoid of curiosity and interest, I may be allowed to observe, that the learned Gesner has not perfectly succeeded in establishing it as a libel of the age of Julian the Apostate. 1. It is impossible that any person writing with a view to conciliate that prince would have spoken so contemptuously of the Heathen deities as this author has done. 2. The Emperor, whoever he were, whom this blasphemer flatters, must not only have been engaged in war with Persia and Arabia, but with Egypt,  
and



and have previously repressed or regulated the Scythians. But, excepting his Persian campaign, none of these circumstances agree with Julian. Though Gesner lays a most unreasonable stress on his angry letter to the Alexandrians, it is plain, from Ammianus, that Egypt no less than Arabia and the Danubian provinces were never seriously disturbed during his reign. 3. The Christian Triephon is represented as joining in the praises of the Emperor, and praying for his safety, which certainly does not tally with their known sentiments respecting the Apostate. 4. The jet of the satire is misunderstood by those who suppose it to be directed chiefly against the Christians. However irreverently the Catholic faith is there treated, Triephon himself is introduced in a respectable light, and the small sect of prophets or sorcerers, in detestation of whom both Triephon and Critias are united, have no characteristics of Christianity. Their shorn heads and use of the Egyptian calendar would rather imply that they were magi or priests of Serapis; and the fasting and visions, on which Gesner lays some stress to prove their Christianity, may apply to any of the Eastern sects of philosophy. At any rate they were not Christians, since Triephon was not of their number, nor, except the Christians, had Julian any domestic enemies. It will be allowed, however, first, that the *Philopatrīs* (if not written by Lucian himself in his youth, and before the Statuary of Samosata had improved himself by study and a residence in Greece) must have been the production of one of his imitators. 2. That its scene is laid to the north of the Propontis. And I am inclined to believe that we must suppose it to refer either to the imposture of the false prophet Alexander at Chalcedon, in the time of Marcus Aurelius, or to the intrigues carried on in Bithynia, by the agents of Zenobia, under Aurelian. To either of these periods



periods the political allusions of the Dialogue perfectly apply. To the gloomy predictions of Alexander Lucian bears witness, no less than to the factious abuse which some of the philosophic sects thought fit to heap on the Roman government. Alexandr. Πάντοσε τῆς Ῥωμαίων ἀρχῆς ἐπεμψε χρησιμόφορος, ταῖς πόλεσι προλέγων λοιμούς· ἢ πυρκαϊὰς φυλάσσεσθαι. De Morte Peregr. Ἐλοιδορεῖτο πᾶσι καὶ μάστιγα τῷ βασιλεῖ. Ibid. Τοὺς Ἕλληνας ἐπειθεν ἀντάρασθαι ὅπλα Ῥωμαίοις. For the political circumstances of Bithynia in the time of Aurelian, see Zosimus, l. i. p. 44. The barbarous words in the Philopatris will be in either case accounted for, since the dialect of those countries would in no age be faultless. And, in either case, the passage which has been quoted will remain, as it was first regarded by Socinus himself, an Ante-Nicene testimony to the Trinity. But, whatever may be thought of the Philopatris, there is one passage in the undoubted works of Lucian, wherein he describes the Christians as *adoring* their crucified Master, in opposition to the Heathen deities. De Morte Peregr. Ἐπειτα δὲ ὁ νομοθέτης ὁ πρῶτος ἐπεισεν αὐτοὺς, ὡς ἀδελφοὶ πάντες εἶναι ἀλλήλων, ἐπειδὴν ἀπᾶξ παρὰβάντες θεοὺς μὲν τοὺς Ἑλληνικὰς ἀπαρνῆσθαι, τὸν δὲ ἀνασκολοπισμένον ἐκεῖνον σοφιστὴν αὐτῶν προσκυνῶσι. Compare the above with the well-known words of Pliny.

Page 115, note 2.

Justini Martyr. Apol. ii. p. 56. Καὶ ὁμολογῶμεν τῶν τοιούτων νομιζομένων Θεῶν ἄθεοι εἶναι· ἀλλ' οὐχὶ τοῦ ἀληθεστάτου καὶ Πατρὸς δικαιοσύνης καὶ σωφροσύνης καὶ τῶν ἄλλων ἀρετῶν, ἀνεμίχτε τὴ κακίας Θεοῦ· ἀλλ' ἐκεῖνον τε, καὶ τὸν παρ' αὐτοῦ Υἱὸν ἑλθόντα, καὶ διδάξαντα ἡμᾶς ταῦτα, καὶ τὸν τῶν ἄλλων ἐπομένων καὶ ἐξομοιούμενων ἀγαθῶν ἀγγέλων στρατὸν, Πνεῦμα τὸ τὸ Προφῆτικον σεβόμεθα καὶ προσκυνῶμεν λόγῳ καὶ ἀληθείᾳ τιμῶντες. With the disputed meaning of that part of the passage

which relates to the angels, I have, in my present argument, no immediate concern. It is sufficient to have shewn, that the Christians in the time of Justin worshipped the Son and the Spirit of Prophecy, in opposition to the gods of the heathen, without discussing what degree of honour they paid to angels. This difficulty however is solved by Bishop Bull's rendering of the passage; (see Defens. Fidei Nicæn. §. 2. c. 4.) and still better perhaps by changing, which will materially assist the flow of the sentence, the order in which its clauses succeed. Τὸν παρ' αὐτοῦ Υἱὸν ἔλθοντα, καὶ διδάξαντα ἡμᾶς ταῦτα, Πνεῦμα τὸ τὸ Προφῆτικον σεβόμεθα καὶ προσκυνοῦμεν λόγῳ καὶ ἀληθείᾳ, τιμῶντες καὶ τὸν τῶν ἄλλων ἐπομένων καὶ ἐξομωμένων ἀγαθῶν ἀγγέλων στρατόν.

Page 116, note <sup>a</sup>.

Irenæus, l. i. c. 3. Τοῦτο τὸ κήρυγμα παρειληφυῖα, καὶ ταύτην τὴν πίσιν, ὡς προέφαμεν, ἡ Ἐκκλησία, καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη, ἐπιμελῶς φυλάσσει, ὡς ἓνα οἶκον οἰκῆσα· καὶ ὁμοίως πιστεύει τούτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτα κηρύσσει, καὶ διδάσκει, καὶ παραδίδωσιν, ὡς ἐν σῶμα κεκτημένη. Καὶ γὰρ αἱ κατὰ τὸν κόσμον διάλεκτοι ἀνόμοιαι, ἀλλ' ἡ δύναμις τῆς παραδόσεως μία καὶ ἡ αὐτή. Καὶ οὔτε αἱ ἐν Γερμανίαις ἰδρυμένας Ἐκκλησίας ἄλλως πεπιστεύκασιν, ἢ ἄλλως παραδιδόσιν, ἢ ἐν ταῖς Ἰβηρίαις, ἢ ἐν Κελτοῖς, οὔτε κατὰ τὰς ἀνατολάς, οὔτε ἐν Αἰγύπτῳ, οὔτε ἐν Λιβύῃ, οὔτε αἱ κατὰ μέσα τοῦ κόσμου ἰδρυμένας· ἀλλ' ὥσπερ ὁ ἥλιος τὸ κτίσμα τοῦ Θεοῦ ἐν ὅλῳ τῷ κόσμῳ εἰς καὶ ὁ αὐτός· οὕτω καὶ τὸ κήρυγμα τῆς ἀληθείας πανταχῇ φαίνει, καὶ φωτίζει πάντας ἀνθρώπους τοὺς βελομένους εἰς ἐπίγνωσιν ἀληθείας ἔλθειν. Καὶ ἔτε ὁ πᾶν δυνατός ἐν λόγῳ τῶν ἐν ταῖς Ἐκκλησίαις προεσῶτων, ἕτερα τούτων ἐρεῖ· (οὐδεὶς γὰρ ὑπὲρ τὸν διδάσκαλον) οὔτε ὁ ἀσθενὴς ἐν τῷ λόγῳ ἐλαττώσει τὴν παράδοσιν. Μιᾶς γὰρ καὶ τῆς αὐτῆς πίσεως οὔσης οὔτε ὁ πολὺ περὶ αὐτῆς δυνάμενος εἰπεῖν ἐπλεόνασεν, οὔτε ὁ τὸ ὀλίγον, ἡλαττόνησε.

LECTURE

## LECTURE III.

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JOHN xvi. 7.

*If I go not away, the Comforter will not come ;  
but if I depart, I will send him unto you.*

I HAVE shewn in a former Lecture, and shewn, in part, from those very authorities to which our adversaries chiefly appeal, that, in the second century of the vulgar æra, and less than one hundred years from the resurrection of Jesus Christ, the doctrine of a Trinity of Persons in the Godhead (in which doctrine the Personality of the Spirit of God is completely and necessarily included) was too widely diffused and too firmly seated in the Churches both of the East and West, to have been, as our antagonists pretend, a heresy of recent introduction.

But neither can it be urged with any shew of likelihood, that this opinion, or the other features of that faith which we



call Catholic and Orthodox, were derived from that little band of philosophical converts whom Christianity received, in those early ages, from the Platonic school of Alexandria. The mixture of that leaven with the Church, if it ever took place at all, must, doubtless, then have been of a date too recent to produce the effects which we have contemplated; and the scanty infusion of learning, which was at no time sufficient to rescue her from the imputation of barbarism, can hardly have been an ally so dangerous as it is sometimes represented, to the primitive simplicity of religion. In ecclesiastical history the Platonists are conspicuous, because the share of knowledge which they possessed is advantageously contrasted with the general ignorance of contemporary believers; but that very ignorance would present an effectual barrier against the extension of their influence in the Church. A jealousy of carnal learning and metaphysical refinement has been, in every age, the usual characteristic of men in that situation of life, and with those means of information, which we may reasonably



sonably ascribe to the primitive ministers of the Gospel; nor is it likely that the poor and simple bishops of Gaul, of Pontus, or of Spain, should purchase the costly manuscripts, or attend to the airy reveries, of an Eastern or Egyptian philosopher.

The power of making proselytes on a rapid or extensive system is seldom, indeed, possessed by the recluse, the studious, or the refined. The habits of science are unfavourable to that activity which is the leading characteristic of the religious no less than the political reformer; and while Clemens or Pantænus or Origen were wearing out their days and nights in the composition of elaborate volumes, which few would read at all, and still fewer would read with unqualified assent, the banners of Christ were triumphantly carried through the world by those honest and unlearned missionaries, whose qualifications were confined to the courage of an ardent faith, and the untaught eloquence of feeling.

It is a problem, indeed, which the present is not the place to solve, to what extent the learning of a rising sect may con-

tribute to its progress in the world. That some of its professors should be raised, by their acquirements, above the ordinary level of mankind, is a circumstance which may, doubtless, raise the general party in their own estimation, and in the estimation of other men; it may fling a grace and dignity over the adoption of their creed, and redeem their converts from those formidable imputations of enthusiasm or vulgarity by which every rising sect has, to a certain extent, been assailed. But learning to a rising sect is less a weapon than an ornament. The plume of the soldier, and the other pageantry of war, may illustrate, indeed, his triumph; but it is by the sword, not by the crest, that his triumph must first have been purchased: and it is by unlearned zeal and unpolished energy that a new opinion, like an infant state, can only hope to conquer.

It may be doubted, perhaps, whether the students of Alexandria would have even desired to extend their peculiar tenets beyond the narrow bounds of Platonism. It is certain that they were neither qualified

fied by their numbers nor their personal resources to extend a new opinion, in so short a space of time, through the numerous and scattered communities of the faithful.

And though some learned converts from the Platonic sect have, doubtless, adorned Christianity with some of the noblest monuments of genius and piety which our religion has to shew; yet is it by no means true that a general approximation took place between the tenets of the Academy and the Gospel, or that any considerable influx of learning or talent was derived to the latter from the former. There was too much of interested monopoly, too much of priestcraft among the later Platonists, to allow them to discover truth or merit beyond the limits of their sect; and the examples of Apuleius, Jamblichus, and Apollonius of Tyana, may prove that their leaders were more inclined to pretend to Divinity themselves than to acknowledge the Divinity of Jesus. And the following short review of the leading tenets of the modern Platonic, or, as it is called, the Pythagorean

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rean philosophy, may convince us, that their system can by no means be regarded as the parent of that which we now profess; and that much of prayer and more of grace was needful before a Pagan philosopher could subdue his pride to the standard of the orthodox confession.

The leading question which, at the particular time of which I am speaking, divided the opinions and occupied the attention of the educated part of mankind, was the nature and origin of evil; a problem which the Eastern Magi and the Alexandrian Platonists alike undertook to solve by the brilliant but unsubstantial theory of two opposing principles, to whose struggles they ascribed that chequered face of creation, of which the acknowledged beauties and apparent faults forbade them to ascribe the whole to either a good or evil fountain.

Of these two warring powers, this perfect and living Light, this deadly and impenetrable Darkness; this unaltered Bounty, and this Wickedness untameable; the first was God, the pure, the perfect Unity, from whose creation only pure and  
holy



holy things and beings like himself could issue. The light itself and the inhabitants of light were all alike his offspring; all which, on earth, was virtuous or fair or wise, was only so far fair and wise and virtuous as it emanated from his perfection; and the time was anticipated when the final triumph of holiness and wisdom should be no longer delayed; and when the God of goodness should destroy or conquer all by which his gracious designs had been hitherto opposed or impeded<sup>b</sup>.

But though their notions of the Deity were thus pious and reasonable; and though, in some obscure expressions of their Master, we may trace a yet nearer approach to the truth, in the adumbration of a Threefold existence in the Godhead\*: yet did they not, in practice, honour him as God of whose essence they had so clear a knowledge; and, by a prudent conformity with the superstition of the times, they paid a willing reverence to the gods and idols of their ancestors, as

\* See Cudworth's account of the Platonic Trinity. Intellectual System.

vicegerents of the One Supreme, and as those to whom he had committed all care of that mortality which was beneath his own attention<sup>c</sup>.

Their opinions as to the material principle were of a nature still less conformable to religion or to reason. They did not, indeed, at the time of which I am speaking, (it is, perhaps, a vulgar error to suppose they ever did,) ascribe to any thing evil or material either the name or characteristics of Deity. But to matter they nevertheless imputed an eternal being, a perception of pleasure and of pain, and a blind and stubborn instinct of self-preservation, which, inasmuch as its very existence was impure and opposed to the spiritual life, was exerted always in afflicting or debasing those spiritual creatures which were entangled in the vortex of its influence<sup>d</sup>.

Of the evil demons, to whose agency no small proportion of the natural and moral phenomena of the present life were ascribed, two different opinions were held. Some there were who supposed them to be

be human souls or heavenly spirits, who by intercourse with matter had depraved their habits and affections: by others they were regarded as exhalations from the more fiery and vivacious particles of matter itself; a little elevated, indeed, above the lion or serpent of the visible world, but to be controlled, like their brother monsters of the forest or the fen, with menaces, or flattery, or food; to be bound by exorcism, and allured or chased by odours<sup>c</sup>.

But, whatever were their differences in these and other circumstances of superstitious detail, in one leading principle the several parties agreed; that matter is, in itself, incurably corrupt, the origin of all moral evil; that “the drop of heavenly dew” (for so Synesius calls the soul) was degraded and enslaved by its confinement in this earthy cistern; that the thoughts and wishes of the sage were capable of only one direction; and that his spirit coveted incessantly to exhale once more to that region whence she had descended<sup>f</sup>.

From

From this opinion, when applied to practice, two very opposite systems took their rise. The professors of the one, regarding the body as an obstinate and malicious slave, enjoined their followers to macerate him with abstinence, and to punish him with stripes and chains; while the defenders of the other, detached from the world, and occupied without ceasing in the contemplation of the Divine Essence, professed to abandon the outward man to the guidance of his own instinct or passion, as one in whose sensual pursuits the soul had neither interest nor responsibility, and whose brutish gambols were beneath the notice of a pure and abstracted spirit<sup>s</sup>.

It is evident, however, that these previous notions would conduct the Platonists to conclusions directly at variance with those peculiar opinions of which the introduction has been ignorantly ascribed to their influence.

I. As the reduction of matter into form was regarded as an office unworthy the immediate hand of God; and as the imperfections which they found or fancied in  
the



the visible world made them still more unwilling to ascribe its fabric to the Allgood and Allwise; they were accustomed to refer this work to a subaltern, perhaps an evil, agent, whom their hatred of the Jews induced them readily to identify with the Jehovah of that unpopular nation<sup>b</sup>.

II. Having assumed as a principle the utter impurity of matter and all its accidents, the union of the soul with the body of man was regarded as a crime in itself, or as the punishment of former offences. They absolutely, therefore, refused to believe that a pure and perfect Being could subject itself to an union so unnatural; that the Divine nature could become incarnate, and as incarnate, so susceptible of hunger, of thirst, of bodily infirmities, and death.

Lastly, they denied altogether that the body once deceased could be raised to happiness or glory; much more that a person clothed with such an incumbrance could be admitted into the presence or enthroned at the right hand of God\*.

They were principles like these which

\* Beausobre, Hist. des Manich. l. iv. c. 7.

produced, in Porphyry, the most formidable antagonist whom Christianity ever encountered; they were these which raised the empiric Apollonius to his subsequent fabulous eminence; which are sometimes supposed to have withdrawn the great Ammonius from the communion in which he was educated; which seduced the acute but pedantic Julian to the forgotten superstition of his ancestors; and which kept Synesius, beneath the mantle of episcopacy, more than half a Pagan still.

Among those few Platonists, indeed, who embraced a nominal Christianity, the same preconceptions led them for the most part to join any sect of Christians, rather than those whose tenets I am now defending; to deny, with the Docetæ, the bodily existence of Christ; or to degrade him, with the followers of Carpocrates, into a merely human philosopher<sup>1</sup>. And, while almost all the heresies which distracted the Church during the three first centuries are deducible from Platonic principles, the small number of philosophers who embraced the Catholic faith were rather orthodox in  
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spite

spite of their Platonism, than conducted by Platonism to orthodoxy. The words of Tertullian are well known, in which he calls the works of the great master of the Academy, “the seasoning of all heresies<sup>k</sup> ;” and the contumely to which Origen himself was exposed in the ancient Church may prove, that the allegiance of the Alexandrian school to Christianity was at no time free from suspicion among the more rigid and less learned believers.

But if the Platonists had really sufficient influence with the Christian world to infect, as our antagonists maintain, their faith with the doctrine of the Trinity, why, it may be asked, was the contagion limited to this one peculiar opinion?

Were the ceremonies of magic or the notion of the metempsychosis less likely to seduce an ignorant multitude than a speculation as to the manner of the Divine existence ; or were they more at variance with the spirit of Christianity than, if we believe our antagonists, the adoration of the Holy Ghost and the Son ? Or how can we believe that the Platonist, who, to gain  
admis-



admission into the Church, had renounced his more obvious peculiarities, should have raked out, from the darkness of the Timæus and the Parmenides, a doctrine which, far from being a conspicuous tenet of the Academy, was hardly known, it may be thought, to its students, till it was quoted against them by the Christians?

That a doctrine, however, may be found in the works of Plato which bears a resemblance, though an imperfect one, to the Catholic faith of one Divine Being displayed in three Hypostases, is a truth acknowledged by all. And though the above considerations may prove, that the Christians cannot have borrowed it from the Academy, the Socinians may do well to reflect, whether that opinion, which was espoused by the deepest thinkers of the ancient world, can be, in itself, so repugnant to natural reason or natural religion as its opponents would have us believe.

But, not only is it highly improbable that the orthodox opinion should have been introduced into Christianity by the Platonists, it may be shewn, that we must,



on every rule of likelihood, (and independently of those proofs which it is in our power to produce from the Apostolic writings,) assign its introduction to the Apostles themselves.

For, first, we have already seen the confidence with which Justin and Irenæus and Tertullian appeal to Apostolic tradition and authority.

To the general weakness of such appeals in themselves I must not be supposed insensible : I am far from denying that, in the space of half a century, many actions or assertions might be fathered on the Apostles, of which the Apostles were altogether guiltless. But though Apostolic tradition be not alone sufficient to establish the truth of any particular doctrine, yet, from the frequency of these appeals, two facts will necessarily follow : 1st, That the orthodox regarded the Apostles as the original founders of their sect ; and, 2ndly, That they acknowledged no interruption in the tradition of the Church ; no subsequent loss and revival of the Apostolic tenets.

But as every innovation must have had its beginning, every religious sect its heresiarch, so will it also be allowed, that the opinion, whenever it appeared, must, if a heresy, have been introduced, if the Apostles were still alive, in opposition to their authority; if after their decease, in opposition to the general sense of that Church which they had established.

Is it not plain, however, from the common custom and common sense of mankind, that a sect would hold in honour, as their teacher and spiritual father, that person from whom they had received their peculiar opinions, not those by whose authority such opinions had been originally opposed and anathematized? Do the Calvinists call themselves after the name of Luther, or will the Protestants appeal to the traditional sentiments of Bellarmine? Is it Ali or Omar whom the Sunnites reverence? and if Cerinthus or Carpocrates had superseded in the Church the authority of Peter and John, would the latter or the former names have stood conspicuous in the Christian rubric, and assumed, in  
our

our temples and our manuals of devotion, the attitude and halo of sanctity? Would not the Gospel of Leuce have in such a case supplanted that of Luke\*? and would not those who, sixty years afterwards, professed the same opinions, (instead of appealing to the real or pretended sentiments of those Apostles from whom they had revolted,) have told us of his triumphant zeal who had extricated, from the mists of Jewish error, that genuine religion which the original followers of Jesus had obscured or betrayed?

For those whom we call Apostles or Evangelists the heretical sects had no such implicit reverence. St. Paul was styled Apostate by the Ebionites<sup>1</sup>; and in like manner, beyond a doubt, would the Trinitarians have proceeded, had they derived their origin from any of those whom the twelve had delivered to Satan.

“But the heresy,” it will be said, “is the error of a later period; and the last

\* See Beausobre, *ubi supra*, t. i. p. 350. et seq. and Grabe. *Spicil.* t. i. p. 58.

“ of the Apostles had gone to his reward  
“ before Christ was worshipped as a God,  
“ or the Holy Ghost revered as a distinct  
“ Intelligence.”

I will not now remind our learned antagonists, that not only had these doctrines been taught by Clemens, Ignatius, and Polycarp, but that in the days of Justin and Irenæus they were the prevailing and prescriptive opinions of Christendom. I will not ask them to calculate what time is needful to disperse an idolatrous creed (for such they esteem it) through the many thousand Unitarian churches which must have arisen, during the lifetime of the Apostles, in every region of the empire. But whenever the innovation were effected, it must, doubtless, have had a beginning; and if that beginning had been opposed by the scholars and immediate successors of the twelve, supported by their recent authority, the Apostles, it is plain, would not have been held in such exalted reverence by the Fathers of the succeeding age.

We may perhaps be answered, that  
“ the



“ the crafty heretic who sowed such tares  
“ in the evangelical field, professed no no-  
“ velty, but the revival of ancient opinions;  
“ that he grounded his system on the al-  
“ leged authority of the Apostles them-  
“ selves, which the universal Church, as  
“ he pretended, had subsequently cor-  
“ rupted or mistaken.”

That this should be attempted, and at-  
tempted with success, at a time when the  
last of the Apostles was hardly cold in his  
grave, and while many thousands were yet  
alive who had received from his living lips  
instruction, and from his hands ordination  
and authority, is a mystery, it may seem,  
as hard to be believed as any one of those  
for which the Socinians despise and revile  
us. If we granted, however, what can only  
be granted for the sake of argument, that  
this reply might solve the difficulty which  
arises from the frequent reference of the  
early Fathers to apostolic tradition and au-  
thority, yet will another remain, which Uni-  
tarian ingenuity, I apprehend, can hardly  
obviate.

For, 2ndly, the appeals of Tertullian,

Irenæus, and Justin, to apostolic authority, are perfectly silent as to any interruption of that tradition to which they lay claim, or to any loss and subsequent revival in the Church of those tenets which they profess to have been the tenets of our Lord's immediate followers.

But if the orthodox opinions arose in the Church from any other teaching but that of the Apostles themselves, there must, doubtless, have been a time at which they were unknown. And on whatever pretence and by whatever artifice their introduction was effected, its author, whether reformer or innovator, could not, we may be sure, have produced so great a change, without a painful struggle against previous opinion, and a display of talents of some kind or other which must have ensured him the veneration of his followers.

The name of reformer or restorer, in the general estimation of mankind, is little less illustrious than that of first discoverer. Luther, we know, as well as Melancthon and Calvin, professed to teach no novelties; but to inculcate a return to the primitive

mitive models of doctrine and faith and worship. Manes and Mohammed revived, as they pretended, the original tenets of the Messiah; yet when will these men or the changes which they effected pass away from the memory of the world? Had such a revolution as our antagonists suppose taken place in the Christian Church during the first century of its existence, would not the volume of Eusebius have teemed with its details, and would not the teacher by whose agency it was accomplished have assumed a scarcely less lofty rank in the estimation of his followers than Peter or James or John?

Such a teacher as is here supposed would have been honoured by Trinitarians as the second founder of Christianity; as the reviver of a Church oppressed by Jewish prejudice; as the comforter and purifier of the afflicted household of Jesus. His patient journeys from Syria to Spain, and from Alexandria to Lyons, while disseminating the revived opinion; his arduous disputes with the patrons of established prejudice; his fearless indifference

under the anathemas of the impious, and the holy zeal which mocked the arts of Ebionite blandishment; all which the Arians (if their sect had triumphed) would have related of their supposed reformer; all would have swelled, beyond a doubt, the annals of religious controversy, and have remained as a sacred legacy to the gratitude and imitation of succeeding Trinitarians.

But for this elder and greater Athanasius we search the page of history in vain. Of such a convulsion no traces are found in the writings of the earliest Fathers. They, like ourselves, treat every opinion but their own as an impious and daring novelty; and acknowledge no other founder or renovator of the faith than that omniscient Spirit who separated Barnabas and Paul to the work of converting the Gentiles.

Nor will it be said by those who are even moderately acquainted with the ordinary progress of opinion, that a change so considerable could have been effected in night and silence; that “the corruption was so  
“ gradual



“ gradual that its original author is unknown; that the venom devoured the vitals of religion, before those outward symptoms were displayed which would have produced, at first, a prompt and efficacious remedy.”

The time is too short, the years too few, the body too extensive, for an imperceptible cause to produce effects so portentous. The corruption of a single Church might have been effected in a few years of neglect and ignorance; but to pervert the whole empire of Christ with one universal contagion, must have required the lapse of more than a single century. The transition which is rapid must be painful; and whatever is painful will neither pass unobserved nor be speedily consigned to oblivion. If such a change as this has not been noticed by contemporary writers, we may be sure that it never took place at all.

Nor can it be urged with any shew of likelihood, that, in adducing the opinions of that body of Christians who have agreed in the worship of a triune Deity, we are contenting ourselves with the party statements

ments of a single sect; conspicuous indeed from the final subjugation of the Christian world by their arts and their influence; but, at the period which is now in question, not more entitled to our deference, either from numbers or respectability, than many of those reputed heretical bodies, who have perished in the lapse of time, or under the sword of persecution. For that they to whom the titles are applied of the Church and the Catholic Christians were, indeed, as those names imply, the great majority of believers, the assumption of such lofty titles, in opposition to all who dissented from their worship or jurisdiction, is itself no inconsiderable argument.

For when all alike were levelled by the iron hand of persecution, to what preeminence but the preeminence of numbers only could any single sect lay claim? What endowment, what authority did the orthodox enjoy under the yoke of Severus or the Antonini, beyond the poorest Ebionite, the wildest and most frantic Basilidian? What were their privileges but a popularity  
more

more obnoxious to the jealous rigour of the law; an honourable but fatal preponderance in the noble army of martyrs; a more than common share in the distinctions of the cross, the gibbet, or the wheel? Where the authority of the Church or Assembly is appealed to by the ancient Fathers, it can be only that authority which arises from general opinion; and the appeal would have been worse than ridiculous, had those societies, against whom the Church employed it, been able to muster as strongly as herself.

But, further, in the discussion of the Spirit's Personality, it is altogether unnecessary to confine our inquiries to the limits of orthodoxy alone, since not only the Catholic Church, but by far the greater part of those who have dissented from her tenets, have maintained with no less precision than ourselves this common opinion, and have united with ourselves and our fathers to receive the promise of our Lord in its literal and obvious meaning. However they were divided as to his rank in the scale of nature, and the manner of his Procession

cession from the Deity, they did not cease to revere him as an actual Patron and Advocate; and Manes and Arius, and Mohammed himself, may be no less urged against the followers of Socinus than Athanasius, or Basil, or Hilary.

The first of these, whose opinions have been cleared from all their ancient obscurity by the patience and learning of Beausobre, assigned to the Spirit of God, an existence and habitation distinct from the Father, and offices and actions applicable to a Person only: and the followers of Manes were, by the avowal of Augustin himself, no less correct than that most orthodox Bishop in the confession of a perfect Trinity<sup>m</sup>.

The opinion of the Arians may be inferred from the fact, that Macedonius, who denied the Spirit's Personality, was disowned by them as well as by the Homousian party; and that Basil, in his treatise on the Holy Ghost, composed during the heat of the Arian controversy, is only concerned to prove the Divinity of the third Person in the Godhead, without regarding it



it as a necessary part of his task to vindicate his Personal existence. Mohammed too, though he sometimes assigns the name of Holy Ghost to our Saviour, more usually identifies him with the angel Gabriel; and in either case can only be understood as imputing to him a distinct and intelligent Being\*.

And to these, by far the greatest streams which have ever emanated from the Christian source, may be added the more ancient suffrage of the first heresiarch Simon†; of the primitive Gnostics, whose multitudinous Æons were all consummated and instructed by the two last and greatest, the Son and Spirit of God<sup>n</sup>; of the Ebionites, who, if we believe Epiphanius, acknowledged the Holy Ghost to be a real and most powerful Personage<sup>o</sup>; of the Nazarenes themselves, in whom the modern Unitarians would gladly find a precedent for their error, but who, in two several passages of their own Gospel ac-

\* Golii Lexicon Arab. ad voc. روح.

† See my first Lecture.

according to the Hebrews, must have learned the same opinion<sup>p</sup>.

Nor must we omit, in this enumeration of evidence, the expressive silence of the orthodox Fathers, who, in relating the errors of other ancient heretics, afford no reason to suppose that they were in this respect defective, though neither Epiphanius nor Jerome nor Theodoret were inclined to overlook or to soften the features of religious disunion. Where the innocence of Lactantius could not escape uncensured, there is little probability that real heresy would be allowed to pass without detection; and we must therefore confine the denial of the Holy Ghost to those sects only to whose charge it is expressly laid, to the Macedonians, the Sabellians, and the modern followers of Socinus.

Nor is there need of any further argument to shew, that if we have erred in embracing in its literal sense the promise of our gracious Master, we have erred in company with the Christian world of every party and period; and that all, with the above exceptions, (which, how slight they  
are,

are, is known to every one even moderately versed in history,) all have anticipated a powerful and personal Agent in the Comforter by whom our Saviour's presence was to be supplied.

But let God be true and every man a liar! Though we expect, and expect with reason no little weight of evidence to withdraw us from an interpretation of Scripture, which if it were not founded on truth could hardly have been universal; against evidence, nevertheless, however offered to our notice; against that evidence, above all, which is professedly founded on Scripture, our reason and our religion alike forbid us to rebel. An explanation may be true, (by bare possibility it may,) and if demonstrated from the Word of God it may still demand our acquiescence, though it have slumbered for ages in the fairy shades of allegory; though the wandering genius of Origen have never disturbed its repose; though Manes and Augustin have failed alike to trace it; and though St. John himself have concealed its mystic clue

clue from his disciples Polycarp and Ignatius.

We challenge, then, our antagonists to make good their hypothesis by the only proof which remains; and (since the literal sense of our Saviour's promise is, confessedly, in our favour) to demonstrate that the Spirit of God is elsewhere spoken of in Scripture, under circumstances and in language which prove the present passage to be allegorical.

And this has been attempted by the production of several passages from the Old and New Testament, where (by the common avowal of both parties) the term of Holy Ghost, or Spirit of God, is used under circumstances which cannot properly belong to a Person.

Thus we read of the Spirit being given and received, and given in a larger and smaller proportion: the Holy Ghost is said to be extinguished by human carelessness, and to be improved by human piety.

“ But a Person, and, above all, a Person  
“ of so exalted a nature is incapable,” they  
tell



tell us, “of accidents thus degrading; and  
“if these accidents are predicated of the  
“Spirit of God, that Spirit can be no in-  
“telligent Person.”

This is the purport of the objection, as it is advanced by the most considerable teachers of Unitarianism; and it is an objection, I believe, which has had more effect than any other on those whom they have persuaded to adopt their opinions\*.

That it is not, however, an objection which a person moderately versed in the forms of reasoning need greatly fear to encounter, may appear from the following considerations.

In the first place, our antagonists must allow, that, whatever be the character of those passages from which the Personality of the Spirit is inferred, those texts which are advanced to prove the contrary are clearly and necessarily figurative. The expressions which have been referred to, if literally understood, are as completely inconsistent with their hypothesis as with

\* Lardner, First Postscript to Letter on the Logos.

ours; inconsistent, indeed, with every hypothesis, but that absurd one which would reduce the Holy Ghost to a material fume or afflatus. An accident, or *modus operandi*, which has no existence in itself; an abstract quality, which is the empty phantom of a rhetorician's brain; these can be no more conferred or divided than they can be sent or grieved or blasphemed. Nor are the latter expressions more appropriate to a person than the former to a substance or thing.

But qualities, attributes, virtues, powers, are nothing else, as has already been shewn, than the manner in which certain effects either are or may be brought to pass; and whether the Holy Ghost be an accident or a person, it is plain that such expressions as those referred to are only intelligible as applying those characteristics which are proper to the thing produced; either to the manner in which it is produced, or to the agent which produces it.

Nor has any ground been shewn why the latter of these metaphorical applications is not as proper and as possible as the former;

former ; or why, in the words of Glassius, as well the *persona efficiens* as the *modus efficiendi* may not be put for the *res effecta*. Yet it is on this assumption that the links of their argument depend ; which may be reduced in effect to a syllogism like the following. “ The name of a personal agent can never be employed to express the effects produced by his agency. But the name of the Holy Spirit is frequently employed to express effects which the same Holy Ghost produces. Therefore the Holy Ghost is not the name of a personal agent.” If the major of the above propositions be not conceded, it is apparent, that all their examples to prove the minor will not accelerate their progress a single step towards the conclusion. But if it be conceded, I will not so far insult the solemnity of this hallowed place, or the understanding of my present audience, as to do more than instance the least preposterous of the conclusions, which, by a process equally legitimate with that of our antagonists, might be deduced from this single concession.



If we use on the authority of the Apostles such expressions as those of receiving and quenching the Spirit of God, do we not also use on the same authority (for repeated instances may be found in the New Testament no less than in the common practice of mankind) the same or parallel expressions, where the reality of the Person has never been the subject of debate? How often do we speak of the Book of Moses as if that Volume were Moses himself! We talk of reading Moses; of dividing Moses into chapters; of comparing one part of Moses with another. Yet to assert or believe that the Moses of Scripture is a personification only of the singular care by which God conducted his people, an allegorical representation of their passage through the sea, (the etymology of his name would signally favour such an hypothesis,) or that he is no more than an abstract term for those Divine truths which are embodied in the Pentateuch,—to assert and believe all this would be as wild insanity as theirs, who reduce the entire Old Testament to an hieroglyphic ephemeris:



it would be little less preposterous than the assertion of those learned men who would reduce the Spirit of God to an empty name!—Have we forgotten, or do we know so little of Scripture, that the fact has escaped our knowledge; have we so learned *Christ*, that we know not how often the name of *Christ* is employed to express the religion which he founded? “*A man in Christ;*”—“*a marriage in the Lord;*”—a saint “*to whom to live was Christ;*”—are these less forcible expressions than those which have been pleaded as impugning the Spirit’s Personality? Or what more certain grounds are afforded in Scripture to believe that God himself is an intelligent and real agent, than the distribution, and volition, and government, and testimony, and speech, and grief, and desire, which in the New Testament are attributed to the Holy Ghost? Let these be resolved into metaphor or allegory, and the name of Jehovah may be shewn on the same identical principle to be no more than nature personified; the Bible itself transformed into a manual of Atheism; and the deso-

late and silent abomination of Spinoza erected on the altar of the Most High.

But we are told again, and the objection has been urged so triumphantly that our antagonists, to all appearance, are serious in producing it, that “if the Spirit of God” be accounted a Person, we must extend, “by a parity of reasoning, the same character of personality to the Shechinah, “the power, the wisdom, the influence or “finger of God, with many or all of which “the Spirit of God is used as synonymous.” Thus “the presence of God,” in the first member of the eleventh verse of the fifty-first Psalm, is the same thing, if we believe Aben Ezra and Kimchi among the Jews, and Lardner among Christian critics, with his “Holy Spirit” in the corresponding member. And our Lord’s expression, as reported by St. Matthew, of “casting out devils by the Spirit of God,” is given by St. Luke as if he had not said the Spirit of God, but his “Finger.”

It would be, perhaps, no difficult matter to prove that many, perhaps the greater part, of those texts which Lardner has cited

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to this point of the controversy, have been, in truth, misunderstood or misapplied. The task, however, is needless, since, though we should admit to the fullest extent the premises urged by Lardner, the objection which he deduces from them is, in truth, no objection at all.

With those who believe that the Holy Ghost is a Person, by whom and through whom the unseen and unapproachable Father has manifested alike his power, his presence, his gracious influence to men, no difficulty can arise from the acknowledgment that such a Person may be as properly styled the Finger or Glory as the Breath of God. Nor, as we contend, can any one of these titles, (for titles they doubtless are,) nor all of them together, detract from the existence or individuality of Him whose nature and office and intercourse with mankind they dimly serve to shadow. With Personality none of them are inconsistent, since the metaphorical illustration which they convey is as natural and as intelligible when applied to a person as to an attribute or *modus operandi*; and



since in ancient alike and modern times the former of these applications is, at least, as common as the latter. Did the author of that ancient Epistle, which bears the name of Barnabas, design to resolve the Son of God into a mere attribute of the Deity, when he styled him the Sceptre of the Most High? Was Simon Magus annihilated in the opinion of the Samaritans, when they called him, in superstitious veneration, the Great Power of God? The Eyes and Ears of the ancient kings of Persia are known to have been officers, by whose agency the monarch communicated with his provinces and armies; and, in modern days, we apply the term of Police, or Civil Power, not only to the abstract idea of magistracy, but to the magistrates themselves, and executive ministers of justice<sup>a</sup>.

With still less reason can it be denied, that, as many offices may be filled by the same individual, so may the names and titles of that individual be multiplied in proportion to the number of the relations which he bears to others. The Unity of  
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the Father is not endangered, though he be called alternately and indifferently the Supreme, the Eternal, the Ancient of Days, Adonai, Schaddai, and Jehovah. The Lamb of God, the Lion of the Tribe of Judah, the Son of Man, the Bread which came down from Heaven, are all alike applied to the Person of the Lord Jesus Christ: and, in like manner, how great soever the diversity of operations and of gifts, we may recognize in each of them the same identical Spirit, the same God, which worketh all in all.

But further, if the Unitarians will concede, with Lardner, the identity of the Holy Ghost with the Presence or Glory or Shechinah of God, (these last terms are undoubtedly synonymous,) which on certain occasions appeared in a bodily form to the Israelites, and which was supposed by them, as its name implies, to be the constant and tutelary "Inhabitant\*" of the sanctuary, they will find themselves not far, indeed, as will be hereafter shewn,

\* שכן a שכנה Habitare.

from the opinions of the Orthodox or the Jews: but they will be involved, I apprehend, in a very considerable difficulty, to disprove the Personality of a Being which was seen, which spake, and reasoned, and commanded; or to prove the identity of a Visible Glory with the unseen and inaccessible Father of all.

In this latter question, indeed, on the distinctness or identity of the Father and the Holy Ghost, the controversy between ourselves and the modern Socinians must finally resolve itself; since, if the Spirit of God be, as they pretend, an attribute or operation only, he must be, as his name implies, an attribute or operation of the Almighty Father.

But attributes, operations, and every other species of accident, as they are, in truth, no more than modes in which one substance produces an effect on another; so whatever is, in poetry or oratory, predicated of them, is only predicated of the agent or patient in whom the accident itself is inherent.

When I say that the courage of Julius  
has

has won the victory, or that the pride of Marcus is easily offended, I do not mean that either courage or pride have any positive existence of their own, or in themselves are capable of impulse or feeling; but I desire to express the manner in which the persons who are courageous or proud have acted on others, or themselves been acted on.

Accordingly, the Spirit of God who strove with man in the Old Dispensation, and which descended on Christ in the New; against whose authority the Israelites rebelled in the Wilderness, and whom the sins of Christians daily resist and grieve; whose amber glory was seen by Ezekiel in vision, and whose fiery unction rested on the Apostles in the day of Pentecost\*; this Spirit must be either identified with God the Father, or must be an intelligent Person distinct from him. For all which is said of a power, a manifestation, an influence, as if these names had any essence or being of their

\* Isaiah lxiii. 10. Ezekiel iii. 12. Acts ii.



own,—all this, I must again insist, is nothing else than a circuitous manner of stating the former hypothesis. The Spirit, who was to console the followers of Christ after their Master's decease, must mean, by this interpretation, the Eternal Father manifesting himself, after a certain manner, to his creatures; and the Spirit who is grieved, resisted, blasphemed, is the same Father as he is acted on by those who, under particular circumstances, resist, blaspheme, or grieve him.

It is this question, then, of the distinctness or identity of the Father and the Holy Ghost, to which the dispute as to the third article of our Creed resolves itself between the modern Church and the best informed Socinians; as it was, in ancient times, the ground of difference between the primitive Church and the followers of Sabelius. And as, with respect to the Spirit's Personality, the Arians and Mohammedans themselves accord with the orthodox against the disciples of Crellius and Priestley, it may seem, perhaps, his Personality once demonstrated, no very difficult matter to induce



induce the Unitarians to take part with us on the point of his Divinity against the followers of Arius and Mohammed.

And there are, in truth, so many strong and obvious texts in Scripture which ascribe the acts of the Holy Ghost to the immediate agency of God; he is so often mentioned in terms and under characters which are decidedly inapplicable to a created Intelligence, of however exalted station, that the Arian hypothesis, which thus degrades his nature, is, of all the ancient shapes of error, that which, at the present hour, has fewest believers or advocates. For though, to an Angel or any other exalted Intelligence, the name either of Holy or of Spirit be, doubtless, applicable; yet is The Holy Spirit, the Spirit who is essentially and supereminently holy, a person unquestionably Divine. A Holy One may be one of many; The Holy One must be One who is above all; and the Holy Spirit of God cannot, surely, in himself be less than God.

The immensity, in like manner, of the Holy Ghost, who is present every where;  
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his omniscience, who searcheth all things; his dignity, against whom all blasphemy is irremissible; all these, with the many other striking circumstances which Zanchius has collected\*, may well excuse me from entering more at large into this separate and less contested branch of the present inquiry. What time remains to us for considering the nature of the Holy Ghost, may be with more advantage devoted to an examination of what may be called, perhaps, the second position of our antagonists; that hypothesis which regards the Holy Spirit of God as one of the names whereby the Father Almighty has revealed himself to mankind.

But this hypothesis, though it be professedly an amended statement of the one which I have been so long examining, is liable, in truth, to the same and even greater objections than the former, inasmuch as it is still more at variance with the letter of our Saviour's promise, and still less susceptible of the aid of metaphor or allegory.

\* Zanchius de Elohim, §. iii.

If Christ had intended only to assure the Apostles that, in his absence, they should become the peculiar care of God the Father, it must seem a very strange and forced expression to convey this assurance in the promise of sending them another Comforter. And that Christ had the power of sending God the Father; or that a person can be regarded as sent who does not really come; or that God the Father was actually visible in the tongues or flames of fire; are assertions which, as our antagonists certainly will not understand them in the literal sense, so they are such as no metaphorical interpretation can, apparently, render intelligible.

In prescription, indeed, and in the opinions of several ancient sects, the Soci-nians may, doubtless, find authorities for the identity of the Father and the Spirit far earlier than any to which they could pretend in support of their former position. The error of Praxeas, however, which, with all its confessed absurdity, was at least a consistent and uniform system, identified, as I have shewn, not the Father  
only



only and the Spirit of God, but the Father and his only-begotten Son. It may be thought, indeed, with reason, that the Persons in whose names, without any expressed distinction, we receive the sign of baptism, must, inevitably, be either one or three: that if the Holy Ghost be merged in the Father, the Son cannot, with any colour of likelihood, be distinguished from him; and that the battered remains of such hostile tenets as those of Noetus and Socinus cannot possibly be expected, like the mutilated warriors in Strada', to coalesce into a single combatant.

Nor is the text of Scripture, on which their hypothesis mainly depends, to be really reckoned in their favour. That text is the eleventh verse of the second chapter of St. Paul's first Epistle to the Corinthians, where a comparison is instituted between the spirit of man and the Spirit of the Most High; and the knowledge possessed by the second, as to certain features of the Almighty's will, inferred from the corresponding knowledge which the former is known to possess as to the intentions



tentions and affections of the man himself.

“Who of men,” are the words of the Apostle, “knoweth the things of a man, save only the spirit of a man which is in him? Even so the things of God knoweth no man, save the Spirit of God.”

Hence it has been urged, that as the spirit of man which is in him is no distinct person from the man himself; so the comparison would not be perfect, if the Spirit of God were distinct from God the Father.

But it is evident that this passage of Scripture will no less accurately tally with the supposition of those Christians who believe in a perfect union, though of an ineffable kind, between all the Persons of the Trinity, and who, though they distinguish the Father from the Spirit, regard both Father and Holy Ghost as partakers in the common Godhead. For it is not the things of the Father, as such, and in his parental capacity, which the Spirit is supposed to know, but the things of that infinite Godhead in which the Father, the Spirit, and the Word are eternally and indissolubly

one. So that by the Homoousian, no less than the Sabellian hypothesis, the difficulty, if it were one, is completely done away; and the objection which might, indeed, apply against the Arian creed, must be quenched, like the other fiery darts of our oldest enemy, on the impenetrable shield of orthodoxy.

But, secondly, it is worth our observation, that, in this objection, our antagonists have, evidently, misconceived or forgotten the peculiar opinions which those whom St. Paul addressed, and, not impossibly, St. Paul himself entertained as to the compound nature of man.

Those opinions were taken from, or, at least, accorded with, the doctrines of that ancient philosophy, which distinguished the rational soul not from the body only, but from those animal affections to which the body is heir; and which, under the names of the heart or will, they described as a secondary and mortal soul, which it was the business of its intellectual companion to examine, to understand, and, understanding, to govern and subdue.

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This is the “natural man” whom St. Paul so often exhorts our spiritual nature to bind, to macerate, to crucify; this the organic intellect which beasts, no less than man, enjoy: the “anima” of the Latins as distinguished from their “animus,” whose hylozoic faculties were bounded within the limits of self-preservation; whose use and existence was to terminate with the body which it loved, but from whose essence the intellectual soul was no less effectually distinct than the traveller from the animal which draws his carriage. I do not mean (God forbid that I should advance so wild a proposition!) that this comparison, carried to its length, would apply, or was intended by St. Paul to apply, to the Divine Existence: but as, in man, the spirit and the will were regarded as distinct persons, and as, nevertheless, the spirit of man is instanced as understanding every other constituent part of the being to which it belongs; so the Spirit of God, which guided and governed his Church in the way of truth, and which bare witness by signs and wonders to the

truth of the apostolic doctrine, was a competent witness to the will and affection not of himself alone, but of the whole eternal Trinity.

For the question to be solved was not, whether God knew his own mind, of which no doubt could possibly be entertained; but whether the Spirit which governed the Church in the name of Christ was a sufficient pledge of the Divine affections and designs. And this doubt (a doubt, it may be observed, which never could have arisen if the Spirit had been conceived to be identical with the Father) St. Paul resolves in a manner which, far from contradicting, completely establishes the doctrine of orthodox Christians, by assigning to the Spirit a similar mysterious relation with the Deity to that which the soul of man was thought to hold in our compound human nature, which was in certain respects the man himself, and in certain respects distinguished from him; at once another and the same.

But while the arguments on which Sabellianism depends may seem so little adequate



quate to establish the confusion of Persons in the Deity, for which its advocates contend; the contradictions which result from their hypothesis are so many, and of such a nature, that, in truth, I almost fear to urge them on your notice, lest they should betray me into a levity unbecoming the place in which I stand, and the importance of any, even the weakest opinion, in which the nature of God is implicated.

It is, in the first place, revealed to us, in the words which I have taken as a text for these discourses, that the Holy Ghost was to be sent by Christ. He was to be sent, as another Comforter, to supply, in the absence of Jesus, that *παράκλησις*, comfort, or protection, which our Lord had himself, while on earth, afforded to his chosen followers. He was to come in Christ's name, or as his Deputy. He was not to speak of himself, but to receive from Christ the illumination of which he was the dispenser. "He shall take of mine," are the words of our Saviour, "he shall take of mine, and shew it unto you."

Is it possible that a description such as

this can apply to him whom all sects and parties agree to consider as the fountain of Deity, the God and Father of all? Or will not the warmest defender of our Lord's Divinity confess, that the opinion here expressed is inconsistent with that relation, which in every page of Scripture is implied, between the heavenly Father and his loving and obedient Son?

But our Unitarian antagonists! how can they be justified? They who account the Saviour of the world a man of men, a creature like themselves, a mortal and earthy frame, without a soul, and instinct with mechanism only! How can they hazard the assertion that such a being could send the Almighty to supply his place among men? How can they dream that the only wise God, in his intercourse with mankind, did not speak of himself, but became, in his turn, the Prophet of the wisdom and doctrine of the Man Jesus of Nazareth? Let us return to transubstantiation! Let us embrace as Gospel the less disgusting marvels of the Talmud, the Shaster, the Edda, or the Koran! But let  
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not learned men expect us to embrace a system which must eclipse the Koran's eminence in folly, and put the wildest fancies of the Talmud to shame!

The Rabbins have taught, indeed, that, on a certain occasion, Elias was sent from God to ask from Rabbi Simeon the meaning of a passage in the Canticles<sup>1</sup>: but this was not in ignorance, but in reproof of the heavenly spirits. And surely the boldest Rabbin of them all would start and tremble at the conclusion which follows from Socinianism, that the Almighty Father, in his intercourse with mankind, has received inspiration from an earthly prophet.

It will be urged, perhaps, in reply, that our Saviour himself explains, and, in some sort, apologizes for the phrase on which this objection is grounded, by reminding his hearers, in the following sentence, that those things only were his which he had himself received of the Father. — “All things which the Father hath are mine; therefore I said unto you, that he (the Comforter) will take of mine, and shew it unto you.”

But though this be perfectly consistent with the mysterious but acknowledged economy, whereby the Son himself, though eternal and almighty, is, in the work of our redemption, subject as a Son to his Father; yet will it by no means solve the contradiction of the Father's receiving any thing from the Son, inasmuch as he could not be said to receive that which was his own, and which had emanated from him eternally.

But, further, we find, in the same passage of Scripture, that the Spirit of truth was "not to speak of his own;" "as he "was to hear, so was he to speak."

Will it, then, be maintained that the Almighty Father had made over all knowledge to his Son, (to the Man Jesus, be it remembered, if we believe our antagonists, the man and no more than man,) so completely as to be obliged to borrow of him for his subsequent occasions? Or is there any blindness which can prevent our recognizing in these mysterious expressions, that article of the Catholic faith which speaks of God the Holy Ghost as proceeding  
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ing alike from the Father and the Son, and as the sustaining and pervading Agent, by whom both Father and Son communicate with their chosen servants?

But the difficulties of the Sabellian interpretation will yet increase on us, if the term of Paraclete, whereby the Holy Ghost is here distinguished, be understood, in its usual and classical sense, of an Advocate, a Patron, a Mediator. "A mediator is not the mediator of one;" he is a middle term which supposes two contending parties; he must plead the cause of those for whom he is interested at the tribunal of some other person. But with whom and before whom is the Father Almighty to plead the cause of his creatures? To whom is he to reconcile them but to himself; or whose pardon is he to procure for their faults but his own? Surely the learned and ingenious men, who have involved themselves in consequences like these, can boast with little reason of explaining or simplifying Christianity!

But this, alas, is not the only nor the greatest mystery of Unitarian godliness, since

since we find, in another part of our Lord's prediction, that the Father was *to give* this Paraclete *to abide* with Christians for ever; Christ was *to send* him from the Father: he was *to come forth*, (this same Comforter or Advocate,) or *issue from* the Father; and the Father was *to send* him in Christ's name. And yet the Holy Ghost whom the Father sends is the same, they tell us, with the Father who sends him!

The Orthodox, undoubtedly, cannot hope to explain or understand that incomprehensible union which subsists between the Persons of the Trinity. We cannot demonstrate in what manner that is possible which is above the limits of reason; but the time would be, surely, yet more completely thrown away, which should be bestowed in proving that what is contrary to reason never can be credible.

To those, if such there be, who can digest even Sabellian contradictions, it may be doubted, indeed, what argument remains to be offered. Shall we lead them to the banks of Jordan during the baptism

tism of John, and point out to their attention the whole Triune Godhead made manifest in the several and consentaneous characters of the Dove, the Voice, the Beloved Son? Is it to their own baptism that we shall send them back, when the waters of regeneration were sprinkled on their brows in the name and by the joint authority of the Father, the Son, and the Holy Ghost? Or shall we carry them, on the wings of the Evangelical Eagle, to that tremendous throne and glassy ocean intermingled with fire, where burns continually the Sevenfold Spirit of God, where lives the Lamb who was slain for us, and where sits enthroned the Ancient of Days, the Father Everlasting and Almighty?

Our knowledge, indeed, is small, our ideas are limited; we behold, as yet, the things of God through the dusky medium of mortality, and, oh, how feebly do we reason! Yet, surely, if the Spirit of truth have not deceived us in the literal account which he has himself afforded of his person and character; if there be any certainty in logical inference, any precision in the most solemn

solemn words of Scripture, the Spirit whom the Father sends forth must needs be distinct from the Father; if Christ, the first Comforter of fallen man, be a Person, that other Comforter whom he promises must be a Person also; if, in the baptismal office, the Son be distinct, the Holy Ghost cannot be identified with the Father, to whose name his name is joined. As, then, their inconsistency has been shewn, who would reduce the Spirit of God to a quality or abstract name; let those explain, who apply to the Father whatever of action or passion is predicated of the Holy Ghost, let them explain by what subtilty of distinction they can evade one half of the Sabellian system, while they contend so strongly for the other; and deny the Divinity of the Son, while they assail the Personality of the Comforter. Or let not them, at least, revile the Orthodox as teachers of contradiction and absurdity, who can themselves believe and maintain that the Father sent himself,—poured forth himself,—maketh intercession with himself,—that the allwise God could require or  
receive



receive inspiration from a mortal Prophet, —and that it is reasonable to believe a contradiction in terms, rather than assent to that which is beyond the limits of our experience.

Oh miserable perversion of human intellect, portentous blindness of pride, which can forsake the pure well of Salvation, to hew out for itself those broken cisterns, of which the rents and the chasms are ridiculous and offensive in the eyes of that Reason which they loudly call on us to adore ! For ourselves it is no new trial, that the God whom we worship should be accounted foolishness ; but it may well afford some comfort to those who are accused of following after superstitious vanities, to witness how soon these preachers of a rational religion, professing to be wise, are become blind.

Let me not however be mistaken. The comfort which a Christian may feel in exposing the inconsistencies of his erring brethren, is not derived from pride, and is far, very far removed from the exultation of malice or of scorn. Sensible as we are of our

own transgressions against reason and Scripture ; sensible as we must be of our natural ignorance and weakness ; creatures of education and habit ; we cannot notice the mistakes of other men without recollecting, at the same time, by what school, what example, what providential chain of circumstances, our own eyes have been opened to the things which belong to our peace ; to those hopes and grounds of hope which we feel and know are as necessary to our comfort here, as the truths on which they depend are to our eternal salvation hereafter. Call it ignorance, call it hardness of heart, call it reprobate blindness, which prevents our brother from agreeing with us in the essentials of religion,—we feel that what he is we also might have been ; and that there have, perhaps, been moments in which those inconsistencies, which are now apparent to us, were in like manner hidden from our eyes. If we rejoice, then, in detecting the misapprehensions of our religious antagonist, if we are anxious to unravel his sophisms, if we are fervent in repelling his calumnies, it is not, I repeat it,

it, in anger or in pride, but because we thereby confirm in ourselves that faith which is necessary to our happiness, and prevent, perhaps, in those whose opinions are yet undecided, the extension of the mischief which we deplore.

If any such there are, (and such there doubtless must be among the younger part of this assembly) whose opinions are not yet confirmed by time or inquiry in those doctrines which our Church with reason inculcates as essential to our holiness here and our happiness hereafter; if such there be, let me exhort them not to shun those studies on which their faith must hereafter repose, nor (if such studies are begun with proper feeling, and continued with proper perseverance) to entertain any doubt as to their issue.

But let them recollect, during such their inquiry, that what is above reason is not, therefore, unreasonable; that, where difficulties are found on either side, the word of God is the only sufficient arbiter; and that the best means of understanding any single passage of Scripture, is to acquire  
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an accurate and long acquaintance with the whole of the sacred Volume.

Yet, though Scripture be the test by which every doctrine is tried, it is by the sense and not the terms of Scripture that the conformity of an opinion to God's will may be most fairly estimated. It is no objection to a solemn truth that it should be conveyed in barbarous language; and, if our adversaries have compelled us to define, with scholastic precision, our faith in the Triune Deity, the fault, if fault there be, must rest with them by whom we are daily and falsely accused of idolatry.

But, brethren, I speak as to the wise; a name, ye know, is nothing; nor have ye so learned Christ (God forbid ye should have so learned him!) as to believe his religion to be a system of sounds and syllables; or to fancy that a Scriptural doctrine cannot be contained in unusual or unscriptural language. Bear with us, then, in this our infirmity! Attend not so much to the terms which we use, as to the meaning which those terms convey; and, as ye honour the gift of reason, and as ye love  
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the privilege of Revelation, reject not an inference legitimately drawn from premises admitted by all ; despise not the wonders of the Gospel, because their heavenly nature transcends the grossness of our present faculties !

Nor fancy that we are leading you from practical truths along the dreary track of useless, perhaps of impious, speculation ; or that the time is wasted which is employed in discussing rather than improving the spiritual graces vouchsafed to us by the Almighty.

In our Religion is no speculative truth, but it is connected with, and terminates in, practice. We study God's nature, in order that the more we know of him, he may offer a shape more tangible and more accessible to our faith, our affection, and our prayer. The more firmly the Personal Existence of his Spirit is imprinted on our minds, the more conviction do we feel of our own spiritual and immortal nature ; the warmer gratitude to that eternal and almighty Redeemer, by whose merits and whose power this heavenly guest is  
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brought down to dwell in the hearts of men.

In that Redeemer, indeed, as in the former Adam of Cabbalistic Mythology, all the rays of the celestial Sephiroth meet and terminate\* ; all the splendours of Revelation are embodied in him ; and every minor difference of creed or discipline is extinguished in this central light, with those who offer up at the basis of his cross, their hopes, their doubts, their merits, their infirmities !

From that most holy and most happy company ; from that innumerable multitude who, with more or less of knowledge, and amid less or greater errors, have sought redemption through the sufferings of Christ, and shall find it in his final triumph, the Socinian is self-excluded ! Like the wind of the desert, where his doctrines pass, the fruits and flowers of Eden vanish or decay ; and in that self-confidence which counts the blood of the Eternal Covenant a worthless thing, and doth despite to the Spirit of

\* See Beausobre ubi supra, t. ii. p. 316, and Elucid. Cabbalist. a G. Wacht, cap. iii. §. 11.

Grace ; in that strength of prejudice which would rend from Scripture whatever page or passage contravenes his previous opinion ; in that gloomy materialism which turns identity into illusion, and degrades our nature to the level of a speaking automaton, he stands alike anathematized by the primitive Faith and the soundest Philosophy ; rejected alike from the Academy and the Temple.

That these renowned and venerable seats of learning and piety may, as they have embraced, continue long to hold fast the better part both in philosophy and religion, may He accord to our prayers from whom all wisdom and godliness flow ; the Author of every good and perfect gift to man ; the Ruler and Patron of that Church which the Son hath purchased by his blood ; who, with the same most blessed Son, and the Almighty and Eternal Father, liveth and reigneth ever one God, world without end.

# NOTES

ON

## LECTURE III.

Page 136, note a.

**TIMÆUS** de Anima Mundi. Platon. Op. Ed. Bipont. t. x. p. 3. Τιμαῖος ὁ Λοκρὸς τάδε ἔφα· δύο αἰτίαι εἴμεν τῶν συμπάντων· νόον μὲν, τῶν κατὰ λόγον γιγνομένων· ἀνάγκαν δὲ, τῶν βίᾳ καττὰς δυνάμεις τῶν σωμάτων. Τῷ τῶν δὲ, τὸν μὲν, τὰς τὰγαδῶ φύσιος εἴμεν, Θεὸν τε ὀνυμαίνεσθαι, ἀρχάν τε τῶν ἀρίστων· τὰ δὲ ἐπόμενά τε καὶ συναίτια, εἰς ἀνάγκαν ἀνάγεσθαι. Τὰ δὲ ξύμπαντα, ἰδέαν, ὕλαν, αἰσθητόν τε, οἷον ἔκγονον τῷ τῶν, καὶ τὸ μὲν, εἴμεν ἀγένεατόν τε καὶ ἀκίνατον καὶ μένοντε. κ. τ. λ. Idem. pp. 4, 5. Δύο ὧν αἶδε ἀρχαὶ ἐναντίαι. Plutarchus de Plac. Philosoph. lib. i. t. ix. p. 475. Ed. Reiske. Πυθαγόρας Μνηστάρχης Σάμιος——σπεύδει δ' αὐτῷ τῶν ἀρχῶν ἡ μὲν ἐπὶ τὸ ποιητικὸν αἴτιον καὶ εἰδικόν, (ὅπερ ἐστὶ νοῦς, ὁ Θεός) ἡ δὲ ἐπὶ τὸ παθητικόν τε καὶ ὕλικόν, (ὅπερ ἐστὶν ὁ ὄρατος κόσμος.) Idem. p. 480. Σωκράτης Σωφρονίσκος Ἀθηναῖος, καὶ Πλάτων Ἀρίστωνος Ἀθηναῖος (αἱ γὰρ αὐταὶ περὶ πάντος ἐκατέρωθι δόξαι) τρεῖς ἀρχάς, τὸν Θεόν, τὴν ὕλην, τὴν ἰδέαν· ἔστι δὲ ὁ Θεὸς ὁ νοῦς, ὕλη δὲ τὸ ὑποκείμενον πρῶτον γενέσει καὶ φθορᾷ, ἰδέα δ' οὐσία ἀσώματος ἐν τοῖς νοήμασι καὶ ταῖς φαντασίαις τοῦ Θεοῦ. Idem. p. 481. Ζήνων Μνασέης Κιτιεὺς ἀρχάς μὲν τὸν Θεόν, καὶ τὴν ὕλην. Idem de Iside et Osir. t. vii. p. 456. Νομίζουσι Θεοὺς, εἶναι δύο, καθάπερ ἀντιτέχνες· τὸν μὲν γὰρ ἀγαθῶν, τὸν δὲ φαύλων, δημιουργόν. Οἱ δὲ μὲν τὸν ἀμείμονα, Θεόν, τὸν δὲ ἕτερον, Δαίμονα καλοῦσιν. The heretic Valentinus, in a fragment preserved in the Dialogue against the Marcionites, imputed



puted to Origen, very clearly states the principle on which this opinion was founded. See Grab. Spicilegium. t. ii. p. 57. "Αλογον ἔδειξεν εἶναί μοι, ταῦτα προσάπτειν αὐτῷ, ἢ ὡς ἐξ αὐτοῦ γεγονότα, ἢ, (εἰ καὶ τὰ μάλιστα συγχωρήσειεν, ἐξ οὐκ ὄντων δυνατὸν εἶναι τι γενέσθαι) ὅτι καὶ τὰ κακὰ ἐποίησεν αὐτός. Ὁ γὰρ ἐκ τοῦ οὐκ εἶναι εἰς τὸ εἶναι αὐτὰ ποιήσας, οὐκ ἂν ἐκ τοῦ εἶναι ἀνήρει πάλιν. Ἡ εἰ τοῦτο ἀνάγκη λέγειν, ὡς ἦν ποτε καιρὸς, ὅτε τοῖς κακοῖς ἔχαιρεν ὁ Θεός, νῦν δέ, (ὅπερ ἀδύνατον εἶναι μοι δοκεῖ, λέγειν τοῦτο περὶ Θεοῦ,) ἀνοίκειον αὐτοῦ τῆς φύσεως τοῦτο προσαρμόζειν. Διόπερ ἔδοξέν μοι, συνυπάρχειν τε αὐτῷ, ᾧ τοῦνομα Ὑλῃ.—ἐξ ἧς καὶ τὰ κακὰ εἶναι δοκεῖ.

Page 137, note b.

Plutarchus ubi supra. Θεόπομπος δὲ φησὶ κατὰ τὰς μάχας ἀνὰ μέρος τρισχίλια ἔτη τὸν μὲν κρατεῖν, τὸν δὲ κρατεῖσθαι τῶν θεῶν, ἄλλα δὲ τρισχίλια μάχεσθαι καὶ πολεμεῖν καὶ ἀναλύειν τὰ τοῦ ἐτέρου τὸν ἕτερον· τέλος δὲ ἀπολείπεσθαι τὸν Αἴδην, καὶ τοὺς μὲν ἀνδρώπης εὐδαίμονας ἔσεσθαι, μήτε τροφῆς δεομένους, μήτε σκιάν ποιοῦντας· τὸν δὲ ταῦτα μηχανησάμενον Θεὸν, ἡρεμεῖν καὶ ἀναπαύεσθαι χρόνῳ, καλῶς μὲν οὐ πολὺν τῷ Θεῷ, ὥσπερ ἀνδρώπῳ κοιμωμένῳ μέτριον.

Page 138, note c.

Socrates in Phædone. Plat. Op. t. i. p. 138. Ποιήσαντα ποιήματα πειδόμενον τῷ ἐνυπνίῳ. οὕτω δὲ πρῶτον μὲν εἰς τὸν Θεὸν (Φοῖβον) ἐποίησα, ὃ ἦν ἡ παροῦσα θυσία. Idem. p. 266. Ὡς Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν ἀλεκτρυόνα, ἀλλὰ ἀπόδοτε καὶ μὴ ἀμελήσητε. Plato de Leg. l. x. t. 9. p. 117. Θύειν δ' ὅταν ἐπὶ νοῦν ἦν τινὶ, πρὸς τὰ δημοσία ἴτω θύσων, καὶ τοῖς ἱερεῦσι τε καὶ ἱερείαις ἐγχειρίζτω τὰ θύματα, οἷς ἀγνεῖα τούτων ἐπιμελής. Id. Epinom. t. ix. p. 261. Ὀντων ζώων, ὅπη τινὲς ἐνέτυχον ἡμῶν, ἢ καθ' ὕπνον ἐν ὀνειροπολίᾳ προστυχόντες, ἢ κατὰ φήμας τε καὶ μαντείας λεχθεῖσιν ἐν ἀκοαῖς ὑγιαίνουσιν ἢ καὶ κάμνουσιν, ἢ καὶ τελευτῇ βίῃ προστυχέσι γενομένοις, ἰδίᾳ τε καὶ δημοσίᾳ δόξαις παραγενομέναις· ὅθεν ἱερὰ πολλὰ πολλῶν γέγονε, τὰ δὲ γενήσεται·

τέτων πάντων νομοθέτης, ὅσις νῦν κέκτῃται καὶ τὸν βραχύτατον, οὔποτε μὴ τολμήσῃ καινοτομῶν, ἐπὶ θεοσέβειαν, ἥτις μὴ σαφὲς ἔχει τί, τρέψαι πόλιν ἑαυτῆ. καὶ μὴν ἐδ' ὧν ὁ πατριος νόμος εἶρηκε περὶ δυσσιῶν ἀποκωλύσει μηδέν.

Page 138, note <sup>d</sup>.

Plutarchus de Anim. Procreat. Op. t. x. p. 210. Ἀκοσμία γὰρ ἦν τὰ πρὸ τῆς τῆ κόσμου γενέσεως, ἀκοσμία δὲ, ἐκ ἀσώματος, ἐδ' ἀκίνητος, ἐδ' ἄψυχος· ἀλλ' ἄμορφον μὲν καὶ ἀσύστατον τὸ σωματικόν, ἐμπληκτον δὲ καὶ ἄλογον τὸ κινήτικόν ἔχουσα. τῆτο δ' ἦν ἀναρμωσία ψυχῆς ἐκ ἐχέσεως λόγον. Idem. p. 213. Αἰτίαν κακῆ καὶ ἀρχὴν ("Τλην) ὑποτίθεται τὸν Πλάτωνα, καὶ καλεῖν ἀπειρίαν, αἰσχροὺς καὶ κακοποιούς, αὐτοῖς δ' ἀνάγκην πολλὰ τῷ θεῷ δυσμάχεσαν καὶ ἀφηνιάζεσαν. Plato ubi supra. Φαμέν δ' εἶναι ὡς τὸ νῦν ὀνομαζόμενον ἀμάρτημα τὴν πλεονεξίαν ἐν μὲν σαρκίνοις σώμασι νόσημα καλούμενον· ἐν δὲ ὥραις ἐτῶν καὶ ἐνιαυτῶν, λοιμόν· ἐν δὲ πόλεσι καὶ πολιτείαις, τῆτο αὐτὸ τὸ ῥῆμα μετεσχηματισμένον. ἀδικίαν.

Page 139, note <sup>e</sup>.

Origenes in Johannem, p. 16. Ἀναγκαῖον ἐπιστῆσαι εἰ αὐτὸν πάντῃ καὶ ἀσώματον ζῶν ζώντων—ὁ καλούμενος δράκων ἄξιός γε γέννηται, ἀποπεσὼν τῆς καθαγῆς ζωῆς πρὸ πάντων ἐνδεδῆναι ὕλη καὶ σώματι. Porphyrius in Epist. ad Anebonem. Οἱ δὲ εἶναι μὲν ἔξωθεν τίθενται τὸ ὑπήκοον γένος (δαϊμόνων) ἀπατηλῆς φύσεως, παντόμορφόν τε καὶ πολύτροπον, ὑποκρινόμενον καὶ Θεὸς καὶ δαίμονας, καὶ ψυχὰς τεθνηκότων· καὶ διὰ τέτων πάντα δύνασθαι τῶν δοκόντων ἀγαθῶν ἢ κακῶν εἶναι. ἐπεὶ εἰς τάγε ὄντως ἀγαθὰ, ἅπερ εἶναι κατὰ ψυχὴν, μηδὲν καδάπαξ συμβαλλέσθαι δύνασθαι, μηδὲ εἰδέναι ταῦτα, ἀλλὰ κακοσχολεύεσθαι καὶ τωδάζειν καὶ ἐμποδίζειν πολλάκις τοῖς εἰς ἀρετὴν ἀφικνεμένοις· πλήρεις τε εἶναι τύφῃ, καὶ χαίρειν ἀτμοῖς καὶ θυσίαις. Jamblichus de Mysteriis, §. 6. c. 5. Ἐστὶ τι γένος δυνάμεων ἐν τῷ κόσμῳ μεριστῶ, ἀκρίτον, ἀλόγιστον, ὃ δέχεται μὲν ἀπ' ἄλλης λόγον καὶ κατακθεῖ—τὸ δὲ τοιοῦτον ἀδρόως ἐπανατεινομένων τῶν ἀπειλῶν συγκινεῖται καὶ ἐκπλήττεται, ὡς ἂν οἶμαι πεφυκὸς αὐτὸ τε ἄγεσθαι

ταῖς ἐμφάσεσι, καὶ τὰ ἄλλα ψυχαγωγεῖν διὰ τῆς ἐμπλήκτου καὶ ἀσαθμῆτος φαντασίας. Jamblichus, indeed, in the following chapter, gives another and a more respectful reason why the earthy and airy dæmons were terrified by incantations,—but the above opinion was apparently the more popular.

Page 139, note f.

Synesii Hymn. iii. ad fin.

Δός με, φυγεῖσαν σώματος ἄταν,  
Θοὸν ἄλμα βαλεῖν ἐπὶ σὰς αὐλὰς,  
Ἐπὶ σὲς κόλπους, ὅθεν ἂ ψυχὰς  
Προρέει παγὰ. Λιδοῦς ἑρρανία  
Κέχυμαι κατὰ γᾶς· παγὰ με δίδου  
Ὅθεν ἐξεχύθη ψυχὰς ἀλῆτις.

Grant me, releas'd from Matter's chain,  
To seek, oh God, thy home again,  
Within thy bosom to repose,  
From whence the stream of Spirit flows !  
A dew-drop of celestial birth,  
Behold me spilt on nether earth ;  
Then give me to that parent well,  
From which thy flitting wand'rer fell !

Page 140, note g.

Irenæus Adv. Hæres. l. i. p. 30. Ὡς γὰρ τὸ χοῖκον ἀδύνατον σωτηρίας μετασχεῖν· (ὃ γὰρ εἶναι λέγουσιν αὐτοὶ δεκτικὸν αὐτῆς) ἔτις πάλιν τὸ πνευματικὸν θέλουσιν οἱ αὐτοὶ εἶναι ἀδύνατον φθορὰν καταδέξασθαι, καὶ ὅποιαις συγκαταγίνονται πράξεσιν. Ὅν γὰρ τρόπον χρυσὸς ἐν βορβόρῳ κατατεθεὶς ἐκ ἀποβάλλει τὴν καλλονὴν αὐτῆς, ἀλλὰ τὴν ἰδίαν φύσιν διαφυλάττει — ἔτις δὲ καὶ αὐτὸς λέγουσι καὶ ἐν ποταμοῖς ὑλικάς πρᾶξεις καταγίνονται, μηδὲν αὐτὸς παραδιδάσκονται.

Page 141, note h.

Irenæus, ubi supra. p. 79. Τὸν ποιητὴν ἑρρανὴ καὶ γῆς



—ἐξ ὑσερήματος, καὶ αὐτὸ ἐξ ἄλλου ὑσερήματος γεγονότος,   
 ωροθεβλῆσθαι λέγοντες.

Page 142, note i.

Epiphanius, Hær. 23. Op. t. i. p. 63. Φάσκει ἐν σχήματι ἀνδρώπῃ ἐκκληθέναι, καὶ ἰδέα μόνῃ· τὰ πάντα δ' ἐν τῷ δοκεῖν πεποιημέναι, τετέστι τὸ γεγενῆσθαι, τὸ περιπατεῖν, τὸ ὁπτανέσθαι, τὸ πεπονθέναι. Irenæus, ubi supra. c. xxiv. "Carpocrates—Jesum e Joseph natum, et qui similis reliquis hominibus fuerit, distasse a reliquis secundum id, quod anima ejus, firma et munda cum esset, commemorata fuerit quæ visa essent sibi in ea circumlatione quæ fuisset ingenito Deo, et propter hoc ab eo missam esse ei virtutem, uti mundi fabricatores effugere posset."

Page 143, note k.

Tertullianus de Anima. §. 23. p. 280. Ed. Par. "Doleo bona fide, Platonem omnium hæreticorum condimentarium factum."

Page 147, note l.

Theodoretus, Hæret. Fab. II. Op. t. iv. p. 219. Ed. Par. (Ἐβιονεῖται) τὸν δὲ Ἀπόστολον Ἀποστάτην καλεῖσι. "The Apostle," by way of eminence, (it is well known,) is the name usually given by the Fathers to St. Paul.

Page 156, note m.

Faustus ap. Augustin. l. xx. 2. "Nos quidem Patris omnipotentis et Christi Filii ipsius et Spiritus Sancti unum idemque sub triplici appellatione colimus Numen." August. contra Fortunatum. Disput. I. "Unam fidem sectantes hujus Trinitatis Patris, Filii et Spiritus Sancti." See also l'Histoire des Manichéens par Beausobre. t. i. p. 517.

Page 157, note n.

Irenæus. l. i. §. i. p. 13. Μετὰ δὲ τὸ ἀφορισθῆναι ταύτην ἐκτὸς τῆ πληρώματος τῶν Αἰώνων, τὴν τε Μητέρα αὐτῆς ἀποκαταστασθῆναι



τασασθῆναι τῇ ἰδίᾳ συζυγίᾳ, τὸν Μονογενῆ πάλιν ἐτέραν προβα-  
λέσθαι συζυγίαν, κατὰ προμήθειαν τῷ Πατρὶ, ἵνα μὴ ὁμοίως  
ταύτῃ πάθῃ τίς τῶν Αἰώνων, Χριστὸν καὶ Πνεῦμα Ἅγιον, εἰς πῆξιν  
καὶ σκληρογμὸν τῷ Πληρώματος, ὅφ' ὧν καταρτισθῆναι τὰς  
Αἰώνας.

Page 157, note °.

Epiphanius, Hær. xxx. Op. t. i. p. 141. Ed. Par.  
Νομίζειν μὲν τὸν Χριστὸν εἶναι τι ἀνδροεῖκελον ἐκτύπωμα ἀόρατον  
ἀνθρώποις, μιλίῳν ἐνενηκονταῖς τὸ μῆκος, δῆθεν σχολίων εἰκοσι-  
τεσσάρων, τὸ δὲ πλάτος σχολίων ἕξ μιλίῳν εἰκοσιτεσσάρων, τὸ  
πᾶχος δὲ κατὰ μέτρησιν ἄλλην τινά. Ἀντικρὺ δὲ αὐτῷ εἶναι  
καὶ τὸ Ἅγιον Πνεῦμα ἐν εἵδει θηλείας ἀοράτως, καὶ τὸ αὐτὸ τῷ  
αὐτῷ μέγεθος. Καὶ πόθεν, φησὶν, ἔγνω τὰ μέτρα; Ἐπειδὴ,  
φησὶν, εἶδον ἀπὸ τῶν ὁρέων, ὅτι αἱ κεφαλαὶ ἔφθανον αὐτῶν, καὶ τὸ  
μέτρον τῷ ὄρει καταμαδῶν, ἔγνω Χριστὸς τε καὶ τὸ Ἅγιον Πνεύ-  
ματος τὰ μέτρα. However wild these notions (and their  
gigantic absurdity is, doubtless, truly oriental,) it is  
plain not only that those who held such language be-  
lieved in the personal existence of the Holy Ghost, but  
that they also believed in a celestial Trinity, however  
they might err (as the Ebionites are said by Epiphanius  
to have done) respecting the time and manner in which  
the second Person of that mysterious union was united  
to the man Jesus. Epiph. ubi supra, p. 127. Mo-  
sheim, however, having endeavoured (Ecclesiast. Hist.  
t. i. p. ii. c. 5.) to discredit the whole account which  
Epiphanius gives of these very ancient heretics, I may  
be excused, perhaps, if I examine the charges which he  
brings against him, and endeavour to ascertain the de-  
gree of reliance which, in this instance, we may reason-  
ably place in him. The words of Mosheim are as  
follow. "He (Epiphanius) deserves but little credit,  
since he confesses (§. 3. p. 127. §. 4. p. 141.) that he  
had confounded the Sampsæans and Elcesaites with the  
Ebionites,

Ebionites, and also acknowledges that the first Ebionites were strangers to the errors with which he charges them." To this I answer, 1st, that it is absolutely false that Epiphanius, in any part of his work, confesses his having *confounded* the Sampsæans and Elcesaites with the Ebionites. He conjectures, indeed, whether truly or falsely is nothing to my present purpose, that the notions respecting Christ and the Holy Ghost, in which the Sampsæans and Ebionites agreed, had been derived to the latter from the former at a date posterior to Ebion himself, and from the teaching of the Jewish prophet Elxai. But he nowhere says (what, if Mosheim had any meaning in his charge, he must have supposed him to say), that he had *mistaken* one of these sects for the other, or had imputed to the Ebionites doctrines which were held by the Sampsæans *only*. On the contrary, when he apologizes in the end of his chapter (p. 141.) for repeating, in his account of the Ebionites, the same description of the Son and Spirit of God, which he had previously given while reviewing the doctrines of the Elcessæans, he assigns as a reason for this repetition, *that these were articles of faith in which both those sects agreed!*

Ἡδὴ δὲ μοι περὶ τέτων εἴρηται ἐν τῇ κατὰ Ὀσσαίων αἰρέσει. Ἐν παρεξόδῳ δὲ ταῦτα πεποιήμαι νῦν, ἵνα μὴ τὰ παρ' ἐκάσῳ ἔθνεϊ τὸ καὶ αἰρέσει ὄντα εὐρισκόμενα δὲ παρ' ἑτέροις, νομισθεῖν κατὰ λήθην ὑπ' ἡμῶν εἰρησθαι. If this be confusion, how shall discrimination be defined? But, 2dly, The remaining charge which Mosheim has brought forward is of a nature little less extraordinary. Epiphanius is said to acknowledge "that the first Ebionites were strangers to the errors with which he charges them." This would have been a strange acknowledgment indeed, to bring forward a calumny, and in the same breath to own it to be so. It is a conduct, however, of which we find no traces in Epiphanius, who has neither retracted any of his

his accusations, nor has even *accused* the *first Ebionites* of the particular errors to which, I apprehend, Mosheim alludes. The object of the work which Epiphanius has left us is to give a picture not only of ancient but contemporary error; and if the Ebionites of his day had embraced the portentous mythology of Elxai, he was not, I apprehend, to omit the circumstance in his description of that Creed which they in the fourth century professed, because their founder in the second had, perhaps, thought differently. The suspicion, then, for it is no more, which Epiphanius expresses, that it was not from Ebion, but from Elxai, that the later Ebionites had derived the marvellous fictions with which their primitive errors had been disfigured or adorned, is not a confession of any mistake on his part, but an historical discrimination between their earlier and more recent doctrines. And, whether this discrimination were well founded or no, there is, certainly, nothing in it which can shake our faith in the historian while speaking of his own times and from his own immediate knowledge. For, 3dly, However credulous or bigotted Epiphanius may, in certain instances, have been, it cannot be denied that when speaking of the affairs of Palestine and Syria he possesses very eminent claims on our attention. His diligence and learning were confessedly great; he was himself born in Phœnicia of Jewish parents; he was educated in the law of Moses; he was conversant not only with the Syrian his native tongue, but the Hebrew; an advantage which very few of the Christian Fathers possessed. The whole of his early life was passed in the immediate neighbourhood of Galilee, where the Ebionites were most numerous; and his account of their peculiarities has every internal mark of being drawn from their own mouths, and from the various statements of various individuals of their number.

Thus



Thus (p. 127.) he tells us—τινὲς γὰρ ἐξ αὐτῶν καὶ Ἀδὰμ τὸν Χριστὸν εἶναι λέγουσι.—“Ἄλλοι δ’ ἐν αὐτοῖς λέγουσιν ἄνωθεν ὄντα.—Πάλιν δὲ, ὅτε βέλονται, λέγουσιν, ἐχὶ—ἄλλοθι ἄλλως καὶ ἄλλως αὐτὸν ὑποτιθεμένοις. If these be not evident marks of attentive personal inquiry, I know not what can be so considered. But, 4thly, When an author thus frankly confesses the difficulty of obtaining consistent information, (a difficulty which with an ignorant and jealous sect is always more or less to be expected,) and when he acknowledges, as Epiphanius does, both in this place and when speaking of the Nazarenes, (p. 123.) his inability in certain respects to satisfy himself, the most favourable conclusions will doubtless follow as to his accuracy and fidelity in instances where he speaks without hesitation. There is nothing then in the admissions of Epiphanius which can justify the severe reprobation which Mosheim and others have passed on him. Lastly, The peculiar opinions which he imputes to the Ebionites, are in themselves extremely likely to have been entertained by a Jewish sect, inasmuch as they correspond in a very striking manner with many of the traditions preserved in the Rabbins, and more especially in the Cabbalistic writers. Thus, not to mention the remarkable coincidence between the Ebionite Adam, who was also the celestial Christ, and the Cabbalistic Adam Cadmon, who was begotten before all worlds, higher than the angels, and whose neschanah or “mens “mentis” is hereafter to animate the body of the Messiah, their gigantic Christ, ninety-six miles high, and their female Holy Ghost of answerable dimensions, are evidently identified with the two Cherubim of the Jewish Mystics, Metatron and Sandalphon, of stature yet more portentous,—the one male, the other feminine. *Pneumatica Cabbalistica*, c. iii. §. 2. “Duo isti duces exercituum Metatron et Sandalphon sunt duo Cherubim,



bim, qui super arca fœderis Domini locati erant ; alter mas et alter fœmina.” Gemara Tractatu Chagigah, c. 2. “Dixit Rabbi Eleasar : Angelus quidam est in terra, et caput ejus pertingit inter animalia usque ; et Sandalphon est nomen ejus, estque major suis sociis quingentis annis, et sedet post currum, nectitque coronas Domino suo.” The “animals” here alluded to are said, in the same chapter, to be “in Mundo Jezirah, proxime ad Thronum Gloriæ.” So also R. Simeon Ben Jochai in Libr. Sohar. in Exp. Cantici Mosis. §. Beschallah, col. 102. “Ibat Moses donec venirent ad ignem ingentem Angeli cujusdam cui nomen Sandalphon, de quo traditum est quod superior sit reliquis sociis suis itinere quingentorum annorum, stetque post velum Domini sui et nectat coronas de precibus Israelitarum. Et cum talis corona pervenit ad caput Regis Sancti, ille suscipit preces Israelitarum. Et omnes turmæ et catervæ commoventur et fremunt, dicuntque, Benedicta sit Gloria Domini de loco domus Schekinæ. So also of Metatron the masculine Cherub. Sohar. Sect. Breschitt. col. 99. ad Gen. i. 16. “Quis est iste ? est Metatron, qui major est et excellentior reliquis exercitibus quingentis milliaribus.” Of the tedious and inconsistent allegories into which the later Cabbalists have resolved their old traditions the present is not the place to speak. I may observe, however, that in identifying, as the Ebionites seem to have done, the two Cherubim Metatron and Sandalphon with the Word and Spirit of God, they had many precedents or imitators. 1st. There are many Jewish traditions which ascribe to these persons actions and a degree of dignity which are in Scripture predicated only of the second and third Persons of the Trinity. Pneumatica Cabbalist. c. v. §. 3. R. Moscheh Horduero. “In medio hujus palatii aulæum quasi aliquod expansum, ut fiat distinctio inter Sanctum

Sanctum et Sanctum Sanctorum : in medio vero hujus aulæi locat duos Cherubim, qui sunt Metatron et Sandalphon." Ibid. §. 5. "Unde patet quod Metatron sit animal et caput omnium animalium et angelorum, immo et seraphinorum. Hæc autem omnia etiam tribuuntur Sandalphoni. Sicut Sandalphon vitam et influxum præbet virtute Malchuth, estque fœmina in imagine atque forma istius sicut Metatron masculus ad similitudinem Tiphereth." R. Moschah Korduero Tract. de Anima. "Exponit Rabbi Simeon Jochaides, super quem pax ! in Tikunnim his verbis, 'Faciamus hominem.' Congressi sunt Ophan (Rota Mundus Asiah, ob Sandalphon qui dicitur Ophan) et angelus (Metatron seu Mundus Jezirah) et Thronus (seu Mundus Briah) et dixerunt, 'Faciamus hominem'——'ut fiat ad imaginem nostram.' Introductio ad Libr. Sohar. iv. §. 34. "Metatron est Chochmah (Sapientia) Jeziræ." Ibid. xxxii. §. 14. "Si anima est medii generis, angelus Tahariah ipsam introducit coram lxi. Sanhedrin ubi Metatron est pater domus judicii, ubi judicialiter de ipsa inquirunt." R. Moschah Korduero ubi supra. "Schekinah ex parte throni vocatur aquila ; et ex parte pueri (Metatronis) columba : et ex parte Rotæ (Sandalphonis) avicula. Sandalphon autem est Rota, cujus beneficio sanctus ille, qui benedictus sit ! habitare facit Schekinam suam in mundo.——Iste est vestitus Schekinæ." See my notes on Lecture IV. for the identity of the Schekinah and Holy Spirit, and some further observations on Metatron. "With the later Cabbalists, Sandalphon exactly answers to the Platonic Anima Mundi. But, 2dly, Not only were actions and a dignity imputed by the Jews to the Cherubim which were only applicable to the Son and the Holy Ghost ;—the Seraphim, who are described by Isaiah in his sixth chapter, and whose identity with the Cherubim is evident from a com-

parison

parison with Rev. iv. 8. and Ezek. i. were supposed by Origen and other Christian authorities of great learning and antiquity, to be the same divine persons. Hieron. Epist. ad Damasum. Op. t. iii. p. 78. "Quidam ante me tam Græci quam Latini, hunc locum exponentes (Isaiah c. vi.) Dominum super thronum sedentem, Deum patrem: et duo Seraphim, quæ ex utraque parte stantia prædicantur, Dominum nostrum Jesum Christum et Spiritum Sanctum interpretati sunt. Quorum ego auctoritati, quamvis sint doctissimi, non assentior. Multa siquidem melius est, vera rustice, quam falsa diserte proferre; maxime cum Joannes Evangelista, in hac eadem visione, non Deum Patrem sed Christum scribat esse conspectum." Idem ad Pammachium et Oceanum. Op. t. ii. p. 129. "Arguite potius, ubi hæresim defenderim, ubi pravum Origenis dogma laudaverim. In lectione Esaïæ in qua duo Seraphim clamantia describuntur: illo interpretante Filium et Spiritum Sanctum, nonne ego detestandam expositionem in duo testamenta mutavi?" The interpretation of Origen is probably erroneous. Whether its error merited so severe a censure, or whether Jerome's own explanation is much more plausible, I shall not here examine. The exposition of Origen has a strong resemblance to Parkhurst's notion about the Cherubim, excepting that the latter is decorated with many circumstances more fanciful by far, and more liable to dangerous misconstruction, than any which seem to have been contained in those volumes which Jerome calls "a ship-full of hæresy." It is plain, however, that the Ebionites did not stand single in identifying the Cherubim with Christ and the Holy Ghost. 3. The Ebionites no less than the Nazarenes used the Gospel according to the Hebrews. But that Gospel, as will be presently shewn, expressly taught a Personal and Female Holy Ghost. 5. An Eastern



Eastern sect attended the Council of Nice, who held the same dogma, and were consequently accused by the ignorance of the European Fathers, of placing the Virgin Mary in their Trinity." See Eutych. ap. Seld. de Orig. Alexandr. p. 76. and Beausobre, Hist. Man. t. i. p. 532. where the reasons which gave rise to this manner of speaking are explained. See also the following note. 4. Though Epiphanius supposes that many of the Ebionite doctrines were additions to their original system,—there is no reason to suppose that their faith in a celestial Trinity was one of these, though the gross and material representation of two of its Persons might be so. The Personality of the Holy Ghost they held in common with the Nazarenes, and probably therefore it must have been a dogma more ancient than the separation of their sects. Nor can it be supposed that a sect so hostile to the Gentile converts as were the Ebionites were likely in process of time to draw *nearer* to the opinions of those whom they regarded as unclean and unholy. On the whole, we may reasonably conclude that Epiphanius was correct in the account which he gives us of the Ebionites, and that in these ancient heretics the modern Unitarians may vainly look for a precedent of their opinions.

Page 158, note p.

Origenes in Jeremiam Homil. xv. Op. t. i. p. 148. 'Εὰν δὲ προσίεται τις τὸ κατ' Ἑβραίους Εὐαγγέλιον, ἔνθα, αὐτὸς ὁ Σωτὴρ φησιν· Ἄγρι ἔλαθέ με ἡ Μητὴρ μου, τὸ Ἅγιον Πνεῦμα, ἐν μιᾷ τῶν τριχῶν μου, καὶ ἀπεγκέμε εἰς τὸ ὄρος τὸ μέγα Θαβώρ. Hieron. Comm. in Esaiam. x. §. 40. t. v. p. 129. "In Evangelio quod juxta Hebræos descriptum quod Nazaræi lectitant, Dominus loquitur, Modo me tulit Mater mea Spiritus Sanctus ex uno capillorum meorum." Idem. p. 42. "Porro, in Evangelio cujus supra  
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mentionem fecimus (Hebræorum scilicet) hæc scripta reperimus; Factum est autem cum ascendisset Dominus de aqua, descendit fons omnis Spiritus Sancti et requievit super eum, et dixit illi, Fili mi, in omnibus Prophetis expectabam te, ut venires et requiescerem in te. Tu es enim requies mea: tu es filius meus primogenitus qui regnas in sempiternum." To these testimonies may be added the following from the *Recognitions*, a work which bears sufficient marks of its being the work of a Nazaræan or Ebionite Jew. The doctrines contained in the passages which follow are, doubtless, far from orthodox; but they prove also incontestably, that the Christian sect to which their author belonged regarded the Holy Ghost as a Person. *Clement. Recogn. l. i. §. 42. Ed. Cotelier. I. p. 503.* "Tum Petrus docere me hoc modo cœpit. Deus cum fecisset mundum——singulis quibusque creaturis principes statuit——Angelis angelum Principem et Spiritibus Spiritum, Dæmonibus dæmonem, avibus avem, bestiis bestiam, serpentem serpentibus, piscem piscibus, hominibus hominem, qui est Jesus Christus." *Idem. l. iii. §. 10. p. 527.* "Spiritus Sanctus Filius dici non potest nec primogenitus, factus est enim per factum, subconnumeratur autem Patri et Filio."

Page 168, note 9.

Barnabas Epist. *Ed. Cotelier. i. p. 156.* Σκῆπτρον τῆς μεγαλωσύνης τῆ Θεῆ. *Act. viii. 10. Aristoph. Acharn. 91.*

Καὶ νῦν ἤκοντες ἄγομεν Πευδαρτάβα  
Τὸν βασιλέως ὀφθαλμόν.

Page 176, note 1.

Stradæ Prolus. l. ii. §. 6. p. 240.

Mutua res agitur, clypeo caret alter, et alter

Ense caret: sed Lusiadis sub tegmine Teuton

Dum se defendit, dum magni Teutonis ense  
 Pugnat Lusiades, unus sese armat utroque,  
 Unaque mens animat non dissociabilis ambos.

Alike their need ! unable this to wield  
 With wonted skill the sword, and that the shield.  
 Yet each with each in generous friendship vies,  
 And that the sword, and this the shield supplies.

Page 178, notes.

So Jerome, in explaining after his manner the Cherubim in Ezekiel. Op. t. v. p. 316. "Susplicantur plerique juxta Platonem rationale animæ et irascitivum et concupitivum. Quod ille λογικὸν et θυμικὸν et ἐπιθυμητικὸν vocat, ad hominem et leonem ac vitulum referunt. Quartumque ponunt quæ super hæc et extra hæc tria est, quam Græci vocant συντήρησιν quæ scintilla conscientiæ — Quam proprie aquilæ deputant, non se miscentem tribus sed tria errantia corrigentem, quam in S. S. interdum legimus Spiritum."—"Nemo enim scit ea quæ hominis sunt, nisi spiritus qui in eo est." Plato in Timæo. Op. t. ix. pp. 386, 387. Παραλαβόντες (οἱ δημιοῦργοι) ἀρχὴν ψυχῆς ἀθάνατον, τὸ μετὰ τὸτο, θνήτον σῶμα αὐτοὶ περιετόρνευσαν ὄχημα τε ἅπαν τὸ σῶμα ἔδοσαν· ἀλλὰ τε εἶδος ἐν αὐτῷ ψυχῆς προσφδομῆντο θνήτον δεινὰ καὶ ἀναγκαῖα ἐν αὐτῷ παθήματα ἔχον.

Page 183, note t.

Jalkut Rubeni. fol. 113. 2. Rabbi Simeon profectus est Tiberiadem, cui quum occurreret Elias, interrogavit ipsum dicens, "de quanam materia Deus S. B. in cælo studet?" Respondit Elias: "De sacrificiis; et tui caussa res quasdam novas protulit.—Quæstio vero talis proposita erat: an in vita æterna cibus et potus locum habeant? Oppositus vero est locus Cantic. v. 1. Veni ad hortum meum, soror mea, sponsa comedi favum

favum meum. Si vero ibi neque cibo neque potui locus esset, quomodo possent dicere, comedi "favum meum?"—R. Simeon dixit: Quid vero Deus S. B. ad hæc respondit? Reposuit Elias: Dixit, R. Simeonem f. Jochai interrogandum esse; proinde ego veni ut te interrogarem.





## LECTURE IV.

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JOHN xvi. 7.

*I tell you the truth, it is expedient for you that I go away : for if I go not away, the Comforter will not come ; but if I depart, I will send him unto you.*

HAVING shewn that the Comforter whom Christ was to send is an Intelligence or Person distinct from God the Father ; and having incidentally also shewn the Deity of that Person ; I may leave to our antagonists the task of discovering by what rational hypothesis, excepting that contained in the usual confession of the Church, their ingenuity can reconcile Scripture to itself, or make the strong assertions which are found there as to the Divinity of more Persons than one, consist with those equally forcible passages which inculcate the Unity of God.

For when we find, on the one side, the

Father, the Son, the Holy Ghost, all three alike invested with the loftiest titles and attributes of Eternal, Almighty, Allwise, it would be reasonable, no doubt, in the first instance, to suppose that these three Divine Persons were distinct and independant Divinities.

6:4 But when, on the other hand, Jehovah our God is expressly asserted to be one Jehovah; when the Son instructs us that the Father is one with himself; and when the presence of the Holy Ghost with the Church is identified with the presence not only of the Father but of the Son; no conclusion can remain for us, but that we must either reject entirely all belief in Scripture, or that we must understand the words of Scripture in a different manner from that in which we should understand the same expressions in any other treatise; or, lastly, that we must acknowledge the Persons thus identified and distinguished to be, in certain respects, at once united and separate, in certain relations with each other at once subordinate and equal.

Nor will this appear, on sufficient testimony,

mony, incredible, to any who recollect how often in the works of nature an apparent contradiction is solved and rendered consistent by a more perfect discovery of relations and circumstances; how many peculiarities there are in those things which are most obvious to our senses, which we believe to exist in contradiction, utter contradiction, to the testimony which those senses offer.

That the sun is stationary, and that the earth is in constant and rapid motion, a motion more rapid than the swiftest bird, the dolphin, or the cannon-ball; some of us believe, because it has been demonstrated to us: but many more there are who acknowledge it against the testimony of their eyes and feelings; on no stronger ground than that they have heard the fact from others, of whose information and integrity they entertain a better opinion than of the extent of their own knowledge and the accuracy of their own observation. Let but so much of credence be given to the Omniscient, as we usually in facts beyond the limits of our own research accord to



our fallible fellow creatures, and we shall hear no more of the impossibility of any doctrine which is explicitly revealed in, or correctly deducible from, those writings which we confess to be the oracles of God.

Of those, indeed, who assign as a sufficient ground for unbelief in a Divine Revelation, that its circumstances surpass our mental comprehension, it may be asked in return, whether they themselves believe in the existence of a Divine and Infinite Being, who fills all space, who is Allwise, All-powerful; whose justice alike and mercy are without end? Such a Being they will, doubtless, answer that they acknowledge: yet how many circumstances apparently impossible in themselves or inconsistent with each other, are involved in this short and usual definition!

If the presence of God be infinite, then must we acknowledge, with Spinoza, all things to be God; or more than one individual must, at the same moment, be in the same portion of space. If his power and wisdom be infinite, where is the freedom



dom of the human will? and if the will be not free, how can the Almighty judge the world? When these questions are answered, and the innumerable other mysteries are explained which beset the first entrance not of Revealed only, but of Natural Religion; it may then be time to inquire, whether it be impossible that an Omnipresent Being should be manifested in more than one hypostasis; or that three distinct hypostases should be capable of a connection so intimate as to be only one Divinity.

But, to apply to spiritual existences, of which we know nothing, illustrations or objections taken from those bodily substances with which only we are acquainted, is to apply our knowledge to an end which it was never intended to answer; it is to measure space with the thermometer, or heat with the compass and square. To what extent, indeed, those glorious but finite beings who behold the face of God, are enabled by that blessed intercourse to understand the mode of their Maker's existence, we know not, nor does it greatly import

import us to inquire. But one thing we know, that we are, ourselves, as yet, in a state of pupillage; in which whatever we believe as to our future destinies, or the Being on whom we depend, is founded on testimony only. The state of the Sceptic is not dissimilar from that of a human being born and educated in a dungeon, who should deny the existence of light because his organs had never perceived it, and because the properties ascribed to it appeared, as to such an one they might naturally appear, inconsistent and contradictory. And if the distinction of colours should seem impossible to one with whom every thing alike was gloomy, if the fair variety of this upper world should militate against all the prejudices of him who had grown old and obstinate within the narrow compass of his four stone walls, what ground of conviction could his instructor offer but the pledge of his own integrity?

“You cannot,” might be his words,  
“I know you cannot as yet understand  
“me; but if these prison walls were away,  
“you would be at once convinced of my  
“truth.

“ truth. On that truth, however, on the  
“ opinion which you entertain of my know-  
“ ledge and veracity, must the certainty of  
“ all these wonders at present repose; and  
“ the faith which you retain that I would  
“ not deceive you must be your evidence  
“ of things unseen.”

Nor is the utility of a revelation disproved, should its circumstances and detail exceed our present capacity, should our faith be tried by information which we as yet imperfectly comprehend. Such information, like the elements of a science, has reference, we may conclude, to a future state of progressive knowledge and inquiry. By the glimpses of truth which it affords, we are induced to expect far brighter discoveries hereafter, and to contemplate with less of terror than of anxious hope, that period at which all our doubts shall be removed, and when those things which we now see through a glass darkly, we shall be permitted to look on face to face. Dissolve this tabernacle, rend but this fleshly dungeon in twain, and all shall at once be clear which now perplexes us;  
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all shall be light which now appears obscure, and all which we doubt of now shall be known even as God knoweth us. This is the gate of knowledge; from this point our discoveries begin; and, the darkness of the grave once traversed, we shall enter into a refulgence of day which no cloud shall obscure, no evening terminate!

Meantime, however, though it be worse, perhaps, than merely idle to weary our souls by a fruitless curiosity after undiscoverable secrets, or to attempt to reconcile with our bodily apprehensions those truths which are not the objects of sense; yet is it a delightful and a holy exercise to ascertain, as far as possible, the limits to which the words of Revelation extend, to meditate often on the abstruser oracles of God, and to collect with humble and patient scrutiny those scattered truths which he has incidentally communicated respecting his own mysterious nature.

Nor is it any imputation on the truth or importance of a doctrine, that we discover it like the Trinity in Unity, not so much from the direct assertions as from  
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the implied meaning of Scripture ; that it is a consequence deducible from Revelation ; rather than, itself, in express terms revealed.

For this is not the only instance in which the oracles of God convey most important information through circumstances seemingly indifferent, by an arrangement which contents itself to disclose the grounds on which our faith is to be founded, and which permits us from these grounds to infer the belief for ourselves.

When the Almighty announced himself to Moses in Horeb as the God of Abraham, of Isaac, and Jacob\*, it is evident that in these expressions no definite assurance was contained of a life beyond the grave. Yet, inasmuch as this opinion might be reasonably though incidentally collected from the premises afforded, our Lord, we know, referred to this single passage as sufficient to confute the Sadducees, and reproved them sharply for a culpable error in not having themselves made the right application<sup>†</sup>.

\* Exod. iii. 6. Matthew xxii. 32.

Nor is there any thing in this manner of instruction at variance with those methods which we might previously have expected the Almighty to adopt in the illumination of his creatures, or different from the usual tenor of that more immediate intercourse which he has at times carried on with mankind.

The soul of man is not only delighted with knowledge, but if she be in a healthy and natural condition, she is delighted also with the act of learning. But that this act should be either agreeable or efficacious, it is necessary that we should do it for ourselves. To be taught is always wearisome; and the most effectual advances are made and our progress is then most pleasurable, when, with no more assistance from others than is absolutely necessary, we master every difficulty by our own resources, and associate in our recollection the beauty of truth with the triumph of successful inquiry.

Accordingly, to confer on his creatures rather the means of knowledge than knowledge itself; to encourage them to elicit the  
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the truth by their natural faculties from data supernaturally communicated, is that conduct which we should, *a priori*, and in a gracious conformity to the frame of our nature, most reasonably expect from an allwise and beneficent Instructor.

Such, indeed, we find is the course which, in his arrangement of the physical world, the Maker of that world has followed. He does not feed us, but he furnishes us with the means of procuring food; and how dull and inanimate would that existence become, which was never diversified by the ardour of pursuit, never stimulated by the craving of anxiety, nor rewarded with that luxury of repose which is the offspring of successful labour? What wonder then, if there are certain truths which he has reserved as the reward of an attentive consideration of those which he has expressed more clearly; what wonder if many remarkable features of his nature and government are revealed to us by implication only?

Accordingly, in the Types, the Prophecies, the Parables of Scripture, the frequency



quency of such a process is obvious even to a careless reader of the Bible. The religion of the Jew from his cradle to his tomb, conveyed in all its ceremonies a perpetual allusion to the future sacrifice for sin in the Person of the Messiah, and the prophecies of the Old and the parables of the Later Covenant, are each of them an exercise of that natural faculty, by which we reason to things from their resemblances.

We find, nevertheless, that the meaning of such expressions was not to be neglected with impunity ; nor, when all who desired to understand them might easily find the key, could those plead ignorance as an excuse, whose indifference or prejudice was the real cause which had kept them thus excluded.

It was, therefore, at their own tremendous peril that the Pharisees refused to understand the ancient prophecies in their natural application to our Saviour ; and the Sadducees were reproved by him as guilty of a grievous error, in neglecting to attend to the deduction which followed from the words of God in Horeb.



Not only, then, is it possible that a doctrine may be true which is incidentally only, and not in explicit terms revealed; it is, moreover, possible that such a doctrine may be of the highest and most vital importance to our conduct here and our eternal hopes hereafter; it may be such an one as, in itself or its consequences, may affect our everlasting salvation. Nor, though it be presumptuous to decide as to the lowest degree of knowledge or of faith to which the mercy of our Father may extend, can it be doubted that those doctrines in which the objects of our adoration are concerned, are questions of the highest practical moment.

It cannot be safe to neglect whatever God reveals to us respecting his own mysterious essence; nor can it be regarded as grateful to refuse whatever of prayer or praise is authorized and commanded in Scripture to be rendered to the Son by whom we are redeemed, and the Spirit by whom we are sanctified.

And, so far is the indirect species of proof from incurring, as our antagonists pretend

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that

that it incurs, the charge of weakness or insufficiency, that, in written documents, (and documents above all which have descended to us from distant ages, and have been exposed, as all such must be more or less exposed, to the injuries of time or the misuse of men,) a legitimate inference from unsuspected premises will often more avail in the establishment of an ancient opinion, than even the strongest positive testimony.

There is always a greater chance when such positive assertions are produced, that the text may have suffered by indiscreet or fraudulent zeal; and the more expressly and closely any passage corresponds with the faith or wishes of a particular sect, so much the greater reason will there be to apprehend, that those who anxiously desire to convince others, have not been always content with the proofs by which they have been convinced themselves.

But, when a proposition is presented incidentally to our notice; when it is elicited from recorded facts or from assertions so circumstanced as to be a necessary part of the treatise or history in which they occur; when

when it follows as a necessary corollary from arguments of which the immediate reference is to another subject: there is no longer room to apprehend the collusion of partizans or the wilful inaccuracy of transcribers, and the proof has the same advantage over the strongest positive assertions, as that which is ascribed by lawyers to circumstantial, over direct, but unsupported evidence.

It may seem, then, that the Scriptural proof of the Holy Ghost's Personality, and of the existence of that Triune Godhead to which he belongs, is of the kind least obvious to rational suspicion, as being least open to fraud or negligence; and that the faith which the Church confesses in her public formularies is, in truth, no other than that eternal rock on which, though it be a stone of offence to worldly wisdom, he that hopeth shall not be ashamed.

Having determined, then, the Personality, and ascertained, though briefly and incidentally, the Divine nature of that Comforter whose advent our Saviour foretold; it remains that we examine, secondly,

who were the objects of that promised appearance ; and, thirdly, what were those effects which were to be anticipated from so awful a visitation. In other words, we have yet to ascertain, whether the Holy Ghost were promised as a peculiar Comforter to the Apostles only, or to the universal Church of Christ ; and in what respects and by what perceptible benefits, he was to evince, if I may use the expression, his title to the name of Paraclete.

And, of these inquiries, the first, apparently, need not detain us long ; since the same Divine Teacher by whom the promise of a Paraclete was given, has promised also that he should remain for ever with those who were to be the objects of his care. But that this expression, “ for “ ever,” is not personally applicable to the immediate hearers of Christ, and that the promise cannot therefore be confined to them, is apparent from the very fact of their mortality. For the words of our Saviour do not, it may be observed, imply that the continuance of the Comforter with them was to be *to the end of their lives.*

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If this had been the case, we might reasonably have doubted whether succeeding generations were included in the promised benefit. But it was not “*till death*,” nor “*always*,” nor “*continually*,” that the Paraclete was to abide with those to whom he was promised. It was “*for ever*,” “*eternally*,” or “*to the end of the world*,” εἰς τὸν αἰῶνα, and it answered in purport to the remarkable expression whereby, after his resurrection from the dead, and immediately before his return to heaven, our Lord assured them of the perpetual continuance of his own protecting care. But an eternal guardianship and comfort can only be exercised on an eternal subject. It is therefore as a collective body, and as an endless succession of individuals, that the Church of Christ received the promise here recorded; and it will follow that it was communicated to the Apostles, not as its exclusive inheritors, but as the representatives of all who in after ages, by their means, should believe on the Son of God.

Nor can it be reasonably urged in answer to this position, that the Apostles,

though exposed to death, and destined, each of them, in a few years to die, were, each of them, nevertheless, in a certain sense, immortal, and that it is improbable, that when admitted, as they doubtless are, to a yet closer intercourse with the Spirit of Truth, it is improbable that such spiritual advantages as they had in this life enjoyed, should in the succeeding life be taken from them. For it is not, we should observe, a spiritual communion simply speaking, it is not the presence and favour of the Holy Ghost abstractedly considered, which is the subject of our Saviour's prophecy; it is in his capacity of Paraclete that the Spirit was then about to descend; he was promised as an intercessor for their infirmities at the throne of grace, as a Comforter under that distress which the departure of their Lord occasioned, as an Advocate and Orator in the cause of Christianity against the violence and prejudice of men.

But in paradise they need no Intercessor, for by their entrance there the object of intercession is obtained. In paradise they

they require no Comforter, for Christ is there, and has wiped away every tear from every eye: in paradise what room can be found for an Advocate or a Defender, for the accuser of the brethren is shut out from thence, and the storms of the world roll far from that asylum.

It is plain, then, that the office of Paraclete had respect to this world only, and that if the continuance of that office be commensurate with the world's duration, it is one to which every race of believers have a right to look up in all humble confidence for the fulfilment of our Saviour's promise.

As the promise, then, of the Comforter is to ourselves and our sons and our sons' sons for evermore, it is natural and it is necessary to inquire, with all becoming eagerness, the purport of an assurance in which we are so nearly and greatly concerned, and to ascertain the nature of that goodly heritage to which the word of God is our title.

Before, however, we proceed to ascertain, in the third place, by what display of power, what gracious and benignant agency



the Divine and Eternal Spirit was to evince himself the Comforter of Christians, it is an inquiry neither in itself unimportant, nor irrelevant to the general subject, to ascertain the part which that good Spirit had sustained in the scheme of God's providence as previously displayed in the Patriarchal and Mosaic dispensations.

For, in all the works of God, and more particularly in that process of salvation, of which, from the beginning of the world, the Old and New Testaments are the continued and connected history; so much prevails of general harmony, that no single feature or period can be otherwise than most imperfectly comprehended, unless such period be considered as a part of, and in reference to the whole. And we may expect, therefore, to find, on inquiry, the distinct operation of the third Person in the Trinity, in his character of the Christian Paraclete, in some respects at least analogous to those by which he enlightened or influenced or defended the primitive worshippers of the one true God, or the subsequent theocracy of Israel.



Of that definite and distinct interference, however, in the earliest ages of the world, it would, perhaps, be vain, and it certainly would be unreasonable to expect any recorded acknowledgment. Too little is known of the first two thousand years of the world's duration, to enable us to ascertain any more as to the opinions of its long-lived inhabitants, than the fact that they, like us, adored a God, and, like us, relied on a Mediator. And, with all due deference to the learning and piety of those who have attempted to demonstrate the mystery of the Trinity from the plural number of the word "Elohim;" and from the apparition of those glorious Beings who visited Abraham beneath the oak of Mamre, it is wiser and better to place no reliance in argument, on circumstances, at best, of a doubtful character; and which, whether true or false, have been found by experience less likely to conciliate those who are in error, than to give occasion to indecent raillery, and to the grossest imputations against that truth which we by such means endeavour to defend<sup>b</sup>.

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There is another passage, however, which has been, with far more plausibility, applied by the great majority of commentators to the third Hypostasis of the Godhead, but which the modern Jews, and those Christians who are concerned in the support of Socinianism, have been anxious to understand of a material and natural agent. That passage, I mean, in the first chapter of Genesis, wherein the Spirit of God is described as in the act of creation, and as brooding on the surface of the chaotic waters.

That a rational, not a material Agent is there intended can admit, perhaps, of little doubt.

No other instance can be found in Scripture (though I am ready to admit that the word "Elohim" is often adjectively used as an epithet of greatness and power) in which the phrase "Ruach Elohim" can be, from the context, applicable to a natural wind however rough or violent. The words which are united here, wherever they occur besides in union, are, by that connection, sanctified to miracle and divinity, and to  
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the still and tranquil whispers of that Holy Being, from whom, whether by the agency of the Spirit or the Son, all grace and goodness emanate. Nor does the quivering motion implied in the Hebrew word which we render simply “ moved,” though it admirably accords with the hovering of a bird over her young, or with the shudder of sudden apprehension, (the only two senses in which it elsewhere occurs in Scripture<sup>c</sup>), agree by any means with an agent so furious and rapid as a storm; should we even grant that a physical storm were possible before the atmosphere had, as yet, been formed.

It may, therefore, be assumed as the most probable hypothesis, that the “ Ru-  
“ ach Elohim” of Moses was not a natural wind, but a Spirit Intelligent and Divine. But that by the Intelligence here described, as well as by the creating Spirit of Job\*, the third Person in the Deity is intended, is an opinion which may well be questioned.

\* Job xxvi. 13.

For, it is a fact to which sufficient attention has not yet been paid, (and it is one which may lead, perhaps, to the explication of some of the obscurest passages in Scripture,) that, by the ancient Jews, by the Christians of the two first ages, and by the sacred Writers themselves, the name of Spirit is very often applied, not only to the third, but to the second Person in the Holy Trinity.

This circumstance was noticed, in the first instance, by the learned Fell, in his Notes on Theophilus; and it has since been confirmed from the apostolic Fathers by Albert Zum Felde, and from the early Rabbins by Schöttgen; to which we may add, that the same term is applied to Jesus Christ in a remarkable passage of the Koran<sup>d</sup>. Lactantius, we have already seen, was, on the same account, assailed for heresy by the too ardent zeal of Jerome; but how unjustly he was thus accused is apparent, not from these examples only, but from several passages of the New Testament in which a similar language is held.

St. Paul,



St. Paul, when quoting, in his first Epistle to Timothy, a prophecy uttered by Christ while on earth, introduces it as spoken by “the Spirit.” The “second Adam,” according to the same Apostle, was to be a “quickening Spirit;” and the same appellation is repeatedly given by St. John in the Apocalypse, to the Person of his glorified Master\*.

When the name, therefore, of “Spirit” occurs in Scripture, a doubt may always arise, (unless some note of distinction accompany it,) whether the second or the third Hypostasis of the Godhead is intended. And, while this community of name may account for that vagueness of opinion respecting the essence and character of the latter which is discoverable in the Rabbinical writings, we cannot but observe, in the examination of the present passage, that the act of creation is one which, on the authority of the Apostles, we ascribe to that eternal Logos, without whom “there was not any thing made

\* 1 Tim. iv. 1. 1 Cor. xv. 45. Rev. ii. 7. xiv. 13. xxii. 17.

“ which was made \*.” Nor should we forget that David identifies, in the sixth verse of the thirty-third Psalm, the creating Spirit of God with his Word; nor that the Rabbins, in some of their oldest commentaries, explain the text which we are now discussing to signify “ the Spirit of the Messiah †.”

But, while the application of the name of Spirit to the Person of our Lord is in itself a strong presumption, against the followers of Socinus, that he who is thus distinguished from all mankind must necessarily have been something more than man; and while this community of name should teach us greater caution in the interpretation of many remarkable passages in the Old and New Testaments<sup>e</sup>; the analogy of Scripture will, nevertheless, forbid us to doubt that the functions of the Holy Ghost, peculiarly so called, were as important and as prominent under the ancient as the Christian Covenant.

\* John i. 3.

† Breschit Rabba. §. ii. fol. 44. ad loc. “ Intelligitur “ Spiritus Messiae.”

Nor is it any objection to this hypothesis, if we should suppose, as many striking passages of Scripture lead us to suppose, and as the Fathers of the second century with one accordant voice maintain, that, during the Patriarchal and Mosaic ages, some few, at least, among the recorded revelations of the almighty Presence and Power were revelations of that Everlasting Son, who was destined himself, in fulness of time, to assume mortality\*.

For, such occasional displays of glory on the part of the Second Person in the Deity, will by no means preclude the Third in that mysterious union from a frequent, perhaps a more frequent intercourse with mankind, whether by visible manifestations of his Person and Majesty, or by the silent influence of Inspiration, and those more usual but not less blessed bounties which, under the name of Grace, are peculiarly ascribed to his influence. Under the Gospel Covenant, when Christ had now ascended to heaven,

\* Bull. Defens. Fid. Nic. §. i. cap. 1.

and after he had himself declared his intention of resigning to another Divine Person the ordinary guardianship of his orphan Church, we find, nevertheless, the Son of God appearing not infrequently in person for the instruction and consolation of his Apostles. Nor will it follow from the appearance of the Divine Word on particular occasions to Adam, to Abraham, and to Moses, that the Holy Spirit was not their other and their more frequent Monitor, any more than it would follow that the interference of the Paraclete is disproved in the diffusion of the Gospel, because it was Christ himself who appeared in vision to St. Stephen, St. Paul, or St. John.

Nor will it be, perhaps, a very difficult task to shew, on the diligent comparison of Scripture with itself, that the distinction of Persons in the Deity is little less evidently implied in the Old Testament than in the New, and that to the Third Hypostasis in the Trinity, as distinguished both from the Father and the Son, we are to ascribe, on the authority of the Sacred  
Writers,



Writers, not only the inspiration of the Scriptures of the elder Covenant, but the tutelary guidance of the Church of Israel, and the disposal, as a general and superintending Providence, of the political fate of empires, in so much at least as those empires were connected with the chosen people of the Lord.

When Joel predicts the more abundant fulness of glory and power which was to adorn the Dispensation of Grace, he ascribes, as it should seem, this ampler inspiration to the same influence, (the influence, that is, of the same identical Person,) as that whence his own prophetic powers proceeded. And our Saviour announces the Spirit who was to comfort the Apostles, as a Person whose name, at least, was already known and familiar to the devout expectation of his hearers.

The Church is therefore fully justified, when, in that common Confession of Faith in which both East and West agree, she ascribes to one and the same Divine Spirit, under either Covenant, the dispensation of prophetic knowledge.

Nor is this all.—For, unless we assign a certain and a very important part to the Holy Ghost in the original institution and conduct of the Jewish Theocracy, it will be impossible to reconcile Scripture to itself, or to understand the apparently different language of Moses and St. Stephen, when speaking of the same occurrence. The Law, says the Author of the Pentateuch, was received by Moses from God himself, face to face, as a man speaketh with his friend. The Law, says the Protomartyr, (and he is supported in his assertion by the similar assurance of St. Paul,) was given by the dispensation of angels\*.

It is evident, then, that the Beings, to whose conduct was entrusted the guidance of Israel, were such as were at once Divine and Messengers of Divinity. But wherefore do we hear of more than one? Wherefore, unless that both the one and the other of those mysterious Persons, to whom only the apparently discordant terms of God and Angel are equally applicable,

\* Exod. xxxiii. 11. Acts vii. 53. Gal. iii. 19.

were engaged in the former, as they were, doubtless, both engaged in the latter Covenant of Jehovah with mankind.

And that more than one Divine Person was actually manifested in those awful transactions, an attentive examination of the book of Moses will of itself be sufficient to make us sensible. The mysterious Being who promulgated the Law from the flaming height of Sinai, who is called alike in Scripture Jehovah himself and Jehovah's Messenger, the Creator of the world and the God of Abraham, Isaac, and Jacob; this awful Person is, by all these circumstances, still more than by the accordant opinion of the Christian Fathers and the elder Jews, identified with the Logos or eternal Word of God. But, of the further progress of the tribes into Canaan, the Legislator of Horeb was not himself the Guide. "Behold," are his words, "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him

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" not,

“ not, for he will not pardon your transgressions, for my name is in him \*.”

It will not, however, be denied that he, whose peculiar presence thenceforward hal-  
lowed the tabernacle; who spake with  
Moses from between the cherubim of the  
mercy-seat; who announced himself to  
Josuah as the Captain of Jehovah's army;  
and whom the Prophets invoked as the  
tutelary Deity of the former temple; this  
Person in himself, it cannot be denied,  
must needs have been both God and Lord.  
Nor is it easy, on a due comparison of these  
several premises with each other, to do other-  
wise than acknowledge, in that almighty  
Person who was sent by God the Word as  
his vicar and delegate; who was to reveal  
to the chosen tribes the more perfect will  
of Heaven; and against whose authority all  
rebellion was, apparently, irremissible; a  
conformity of office and character with  
him by whose inspiration the Prophets and  
Evangelists alike composed their volumes;

\* Exod. xxiii. 20, 21.



who is the Comforter and Patron of the Christian Church, as he was of old the Ruler and Defender of the Church of Israel.

And this conclusion will receive additional force from the similarity of those actions and ordinary influences which believers in Christ ascribe to the Holy Ghost, with those which the Jews impute to the Schekinah or tutelary and inhabiting Spirit of their tabernacle and former temple<sup>f</sup>. The name of Schekinah has been indeed confined by some modern theologians to the open appearances of God's glory, and more especially to a certain luminous form, which (contrary to all probability of reason and all authority of Scripture) they suppose to have occupied with its actual presence the golden mercy-seat of the ark, or to have hovered, as a visible object of adoration, between the wings of the emblematical cherubim.

The falsehood of this popular doctrine the present is not the time to shew<sup>g</sup>; but it is sufficient for my purpose to observe, that, though the Jews undoubtedly ascribe

to the agency of the Schekinah whatever display of God's glory has been made to man, whether in the sanctuary or elsewhere; yet is it certain that their doctors speak of it, not as a phantom only, or bodily vehicle, whereby the Eternal Father thought fit to announce his presence to mankind; but as a rational and (for the most part) an invisible Person, who bore witness before the Father in behalf of those who were unfeigned converts to the truth; who dwelt in the hearts of such as rejoiced in the ways of piety, and received their departing souls; who protected the faithful during travel; who presided over their congregations in prayer, and over the private studies of the Scriptural student; whom, lastly, in the ceremony of ordination, they identified with the Holy Ghost as descending with unseen influence on the appointed ministers of Religion<sup>h</sup>.

It may be thought, then, that it was indeed the Son of God who spake with Moses from Sinai, but that it was the Spirit of God, peculiarly so called, by whom the work was completed of Israel's deliverance.

ance. Nor can any better solution be desired of that apparent difficulty which arises from the comparison of the accounts afforded by Isaiah and St. Paul of the same identical transaction, the disobedience of Israel in the Desert.

When the first of these Evangelists (for to both that name is applicable) describes his ancestors as having grieved the *Holy Spirit*, he means, we may suppose, that Person in the Godhead who was their guide into their promised territory. But when the latter instances their sin in tempting *Christ*, it is plain from the context that by Christ he intends that Jehovah who brought them out of the land of Egypt, and of whom the manna, which they sinned in refusing, was a type and bodily image<sup>i</sup>.

And so perfect is the parallel between the corresponding features of that vast design whereby the salvation of mankind is secured, that as, in either case, it was the second Person of the Trinity by whom the Church was brought out of bondage, so was it in both the third in that mysterious

union who was to conduct them to their appointed Canaan.

The most important, however, and certainly the clearest discovery of the existence and functions of God's Holy Spirit under the Mosaic dispensation, is communicated by that Prophet who, of all the servants of the Almighty, had the most perspicuous notices of his nature and the general scheme of his government. And as the chapters of Daniel in which this account is found have been the subjects of very general misapprehension, and as they have been even perverted into a source of error the most childish and idolatrous, I may be excused if I enter somewhat at length into the circumstances which they detail.

On the banks of the Tigris, we read in the tenth chapter of his prophecy, was Daniel visited, after a long preparation of fasting and prayer, by a Person clothed with every attribute of celestial majesty and terror, in a white and glittering garb, and cinctured with a golden girdle; "his  
"body like the beryl, his face as the ap-  
"pearance



“pearance of lightning, his eyes as lamps  
“of fire, his arms and his feet in colour  
“like polished brass, and the voice of his  
“words as the voice of a multitude.”

This awful Being, whose words, no less than his appearance, betoken the highest pitch of majesty and power; who describes himself as the sustaining Providence of the Persian empire, and to whom the angels of God apply as to an oracle for a knowledge of futurity\*; has been variously regarded by the greater number of commentators, either as the Divine Logos or second Person in the Trinity, or as a created though very powerful angel.

The former of these opinions has, I apprehend, been founded on the supposed similarity of attire and dignity between the Person here described and our Lord Jesus Christ, as he appeared in glory, after his decease, to the beloved Writer of the Apocalypse †.

But on a correspondence like this no such conclusion can be justly founded, in-

\* Dan. x. 13. xii. 5, 6, 7.

† Rev. i. 13, 14, 15.

asmuch as the features are those general ones only of royal and celestial authority, adopted, as it may seem, from the usual attire of eastern and Jewish monarchs, and which belong not only to the Son of Man, but to the minister of God's will, whoever he was, who descended to unlock the sepulchre wherein that blessed Son lay buried; and which, as may be seen in the seventh chapter of this same prophecy, are ascribed not to these alone, but to the Ancient of Days or Eternal Father himself.

And that, notwithstanding such general similarity, he who stood on the waters of Hiddekel was not the second Person of the Trinity, is apparent from his speaking of Michael, the Prince of Judah, as another and distinct Intelligence<sup>k</sup>.

For that Michael is one of the names ascribed to our Saviour in his preexistent state, may be proved, not only by the clearest evidence of Rabbinical tradition, but also by the more forcible and unexceptionable proof which is obtained by comparing Scripture with itself.

Michael is represented in the books of  
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the ancient Jews, as the Chief Priest and Expiator of heaven; as offering, on that celestial altar which John in the sixth and eighth chapters of his prophecy describes\*, the souls and the prayers of all faithful Israelites; as defending his people, before the tribunal of almighty Justice, from the malicious accusations of Satan. He is described as the pillar of cloud and fire which guided the Tribes through the wilderness, and guarded them in the sea from the pursuit of the Egyptians. He was, they tell us, the Spirit on whose peculiar intercession David relied; who alone was able to obtain the admission of the bloodstained but penitent monarch into the assembly of the blest in paradise; and who knows the wants and who pleads for all the necessities of the faithful in this nether world. But the Jews do more than all which I have hitherto mentioned. They expressly distinguish him from every created angel or spirit, and assure us, that, wherever Michael is said to have appeared, it must be understood of the Divine Majesty<sup>1</sup>.

\* Rev. vi. 9. viii. 3.

And that these opinions, however wildly expressed, are not, in their essential features, at variance with the Scriptures of either Covenant, a comparison of the first verse of Daniel's twelfth chapter with the seventh verse of the twelfth chapter of the Apocalypse, is in itself sufficient to prove. In the former, Michael is described as "the great Prince" who, after seventy weeks, was to stand up for Israel; in the latter, the expulsion, by his means, of the powers of evil from heaven is predicted in terms and under circumstances which can only suit the Messiah.

He is called by St. Jude the Chief or Prince of Angels, and the voice of that mighty Prince is identified by St. Paul with HIS voice, whom, if we believe St. John, all those who are in the grave shall one day hear\*.

He, then, who is distinguished from the archangel Michael cannot possibly be identified with the second Person of the Triune Godhead. At the same time, the language

\* Jude 9. 1 Thess. iv. 16. John v. 25.



of the Person described by Daniel is no less inconsistent with the character of a finite or created Intelligence.

“ In the first year,” he tells us, “ of Darius the Mede, I, even I stood to strengthen him.” Is this the language of a merely ministering spirit; or have angels authority over the destiny of mankind, to overturn or establish empires at their pleasure? “ There is none,” he subjoins, “ that holdeth with me in these things save Michael your Prince.” But can a finite being compare with Michael in any thing; or will the very chiefest of heaven’s officers assume a tone so nearly approaching to equality with him whom all the angels worship; who sits enthroned above all dominations and principalities and powers, whether they be in this world or in the world to come\*?

Those, indeed, who have considered Daniel’s instructor as no more than a created spirit, have been obliged, for the most part, in consistency with themselves, to degrade

\* Dan. xi. 1. x. 20. Heb. i. 6. Eph. i. 21.

the Archangel Michael also to a level little superior; and to adopt, with various modifications, that wild and portentous system, which would commit the government of earth and heaven, like the empire of Darius Hystaspes, to a number of celestial but created deputies.

It is thus that learned and holy men have unintentionally sanctioned the grossest and wildest superstitions, and have built up in their imaginations a hierarchy of tutelar spirits; who watch, as they would teach us, with an active, but often with an erring zeal, over the insulated and jarring interests of individuals and dynasties and nations.

All this arose from their opinion who regarded the celestial visitant of Daniel as a created and angelic agent. For, if he who spake to the Prophet were an angel, it was concluded that the Prince of Persia, whom he had at first supported and with whom he was now to contend, must needs have been an angel also; and that Michael, who aided him in his quarrel, was another; and a yet more potent celestial satrap,

satrap, (the Vizier, perhaps, of paradise,) who either interfered with his good offices, or arrived on the field of battle with such an overpowering army of cherubim as might reduce the contumacious provincials to order and obedience.

If we desire to know the grounds of debate, which thus, according to the ancient Fathers, had kindled war in heaven, we may find them laid down with historical precision by Ephrem Syrus, in his commentary on the present chapter<sup>m</sup>. “ After  
“ the confusion of languages,” are his words, “ and the division of tribes which  
“ took place at Babel, each nation received  
“ its Angel-Governor, and Michael was the  
“ Guardian of the Hebrews. This people  
“ being captive in Assyria, Daniel prayed  
“ for their return after the appointed se-  
“ venty years of bondage were accom-  
“ plished. The Angel of Persia, however,  
“ opposed the measure, and maintained,  
“ on this occasion, a vigorous war against  
“ Michael and Gabriel. He desired to  
“ detain the Jews at Babylon, because he  
“ was glad to have under his jurisdiction a  
“ people

“ people who worshipped the true God,  
“ and because he hoped that, in process  
“ of time, the Jews would convert to their  
“ faith the nations both of Assyria and  
“ Persia.”

How naturally such opinions would lead to the worshipping of angels, has been shewn by one of the ablest and most learned advocates whom Providence has raised up for the defence of the Catholic faith; and who, both before and since his death, has been, of all others, most honourably distinguished by the rancorous abuse which the enemies of that faith have heaped upon his fame and memory<sup>n</sup>.

But of such a system the bare enunciation is sufficient to prove the falsehood. What could be, in such a hierarchy, the limits of each angel's sovereignty; or how were those limits to be adjusted in the perpetual changes of polity and language which have passed over the face of the world?—Are we to suppose, with Ephrem and Theodoret and Origen, that an angelic guardian was allotted to each particular language? How were these guardians to act when the  
parent



parent tongue branched into a multitude of distinct and corrupted dialects? Is the tutelar genius of the Goths at once the sovereign of the German, the Swedish, the American and the English nations? If a language becomes extinct, does the angel abdicate his throne? When one tribe subdues another, is the guardian of the conquered race himself in captivity with his clients? or are the wars which desolate our lower world the echoes only and more faint reflections of those quarrels which shake the empyrean? Is it possible that the pure inhabitants of that peaceable world, "wherein the wicked cease from troubling," should have strife and faction among themselves; that, like feudal chieftains, or the old Homeric deities, the ministers of heaven should oppose each other's plans, and the mandates of their common Master; or can he to whom all things bow down be swayed by the secret influence or senseless mutiny of those glorious but fragile beings, whom, as he has created them from nothing, the withholding of his breath can annihilate?

These are, however, conclusions, to which, on Socinian principles, the book of Daniel must inevitably conduct us. For, if we refuse to acknowledge a distinction of Persons in the Deity, we must needs regard as created Spirits both the Person who spake with Daniel and that Michael who assisted him to subdue or conciliate the Prince of Persia. And as the language of Daniel's Monitor is not the language of one who was the mere instrument of another's will, but of one whose proceedings were guided by his own discretion; that conclusion must follow, against which the modern Socinians with so great indignation contend, that created spirits are associated with the Almighty in the moral and physical government of the world. If, however, we suppose that glorious Being who conversed with Daniel, and who was the fellow-labourer of the Word of God, to be himself no other than the Holy Ghost, the whole perplexed machinery of tutelar spirits fades away like the shadow of a dream. The princes of Pars and of Javan become, according to the obvious purport of the expression,

pression, the mortal governors of Persia and Macedon;—the resistance which, during one and twenty days, the first opposed to the will of Heaven, is the reluctance exhibited by the government of that country to dismiss the Jews to their home;—the victory which Daniel's Informant, assisted by Michael, obtained over those evil passions, is meant of that gracious influence, which, joined to the Redeemer's intercession at his Father's throne, overpowered the selfish policy and softened the idolatrous hatred of those lords of Israel's captivity.

And of the protection, even in temporal matters, and unconnected, apparently, with the return of the Jews to their mountains, which the providence of God, during a certain space, afforded to the Persian empire, the same conversation affords a remarkable instance. “In the first year of “Darius the Mede, I, even I,” saith the Spirit, “stood to strengthen him.” “I “now return,” are his words in another place, “to fight with the Prince of Persia,

“—and when I am gone forth, the Prince  
“of Græcia will come\*.”

In this sentence, if we understand the Hebrew particle *בְּ* to signify *against* or *in opposition to*, his meaning will be, “I return to renew my gracious influence on the heart of the Persian Governor, correcting his evil habits and prejudices, and restraining by my presence the natural excesses of an idolatrous and arbitrary monarch.” But if *בְּ* be rendered *with*, as *on the side of*, and *favouring his quarrel*, it will import that the Spirit of God was about to assist for a certain time the empire of Persia, in its triumphant progress over Asia, Thrace, and Egypt; and that, while his presence abode with the counsels and armies of the King, those counsels and armies should be alike irresistible and prosperous.

But, whichever of these interpretations is preferred, what follows can admit of no interpretation but one. “When I am

\* Dan. x. 20.



“ gone forth, the Prince of Grecia shall  
“ come.” As if he had said, “ I now re-  
“ turn to that residence which the inter-  
“ cession of Michael hath for the present  
“ allotted me ; I return, to shed light,  
“ prosperity and empire on the throne of  
“ the successors of Cyrus. But, when the  
“ intentions of the Most High are an-  
“ swered, for which that government hath  
“ been raised from obscurity ; when their  
“ hardness of heart hath a little longer re-  
“ sisted, and their tyrannies have a little  
“ longer grieved me ; when I depart, (and  
“ depart I will,) the valour of their bowmen  
“ shall wither away, and the craft of their  
“ elders shall be ashamed. Let them look,  
“ in that day, for far sorer reproofs than  
“ mine ; let them expect far other visitants  
“ than my peaceful and gracious disci-  
“ pline ! When I depart, the sentence of  
“ God is gone forth against their land,  
“ and the sword of Macedon is already  
“ brandished at the door.”

The sum of all will be contained in that great doctrine which is, perhaps, the most prominent of all the lessons conveyed in

Daniel's Prophecies, "that the Most High  
"ruleth in the kingdom of men;" and  
that the chain of political events, and the  
course of good or evil fortune, are to be  
numbered among the invisible operations  
of that tremendous Spirit, from whom all  
knowledge and power and understanding  
do proceed; who directed the artist powers  
of Bezaleel and the political wisdom of  
Solomon; and in whose hand not only  
Jephtha and Othniel, but Nebuchadnezzar  
and Pul and Cyrus were alike the chosen  
instruments of his providence.

Nor is it any sufficient objection to the  
present hypothesis, that the appearance of  
the Holy Ghost in the human form is at  
variance with the acknowledged fact of his  
manifestation of himself, during the Mes-  
siah's residence on earth, under the cor-  
poreal shape of a dove, and at the time of  
Pentecost under the likeness of flames of  
fire.

To those who regard all such displays as  
symbols only of the favour of him whose  
presence fills infinity, it is plain that all alike  
are phantoms adapted to human weakness  
and

and ignorance, and calculated to impress, on the mind of the spectator, a stronger feeling of confidence or respect or piety; nor can any of them be singled out, without exceeding presumption, as more peculiarly appropriate than the rest to set forth that majesty, which it is in symbols only that our mortal sense can contemplate.

And if the Son, according to the usual opinion, have appeared successively to Moses and the Patriarchs under the various forms of a cloud, an angel, a consuming fire; we can, surely, feel no reason for surprise that the same Spirit, who has manifested himself to the reverence of mankind, as a dove, a disparted flame, and a rushing mighty wind, should have also, on certain occasions, assumed a semblance such as the Prophet Daniel here describes. If a more definite precedent, however, be required, I am greatly mistaken if the beginning of the eighth chapter of Ezekiel be not found, on diligent examination, to present an instance of an apparition of the Holy Ghost in a form almost precisely similar<sup>o</sup>.



It may be yet farther observed, that, in the passage already quoted from Ephrem Syrus, that writer supposes, (and it is an idea in which the great majority of commentators agree with him,) that the person described in the tenth chapter of Daniel is the same with him who had, on former occasions, declared the date of the Messiah's coming<sup>p</sup>. And this opinion is doubtless countenanced by many circumstances of similarity in the manner of each Visitant's salutation, and in the deep astonishment and terror (greater than what is, in any part of Scripture, attributed to an apparition merely angelical) by which, on his approach, the mortal beholder was overcome.

On those former occasions, however, the celestial Instructor is called by the name of Gabriel. And, as this is a name which, though it only twice occurs in the Old Testament, is familiar to every reader of the New; it will not be unimportant or uninteresting to add some few remarks as to the general opinion which the ancient Jews entertained of this personage, and as to



to the manner in which he is first introduced to our notice in the book of Daniel.

Not only, then, to Michael, but to Gabriel, do the Jews ascribe the name of "Chief Prince," or Sovereign of Jerusalem and Sion; it was from their joint agency that the wonders of the Messiah's kingdom were expected to proceed; these two alone, of all the host of heaven, were supposed to bear the likeness or image of God and the "Saviours," whom Obadiah describes as "going out of the mountain "Zion;" are explained, in the Schemoth Rabba, to signify Michael and Gabriel. It is this latter who is to destroy, in the end of the world, the power of the leviathan or evil spirit. He it was who is expressly called Jehovah, when in the act of raining fire on Sodom; and who is called the Son of God, when he descended to protect the faithful worshippers of God in the Babylonian furnace <sup>9</sup>.

To Michael and Gabriel alone, of all the angelic host, it is given, according to some of the more ancient Rabbins, to stand  
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in the presence of the Most High, as his counsellors and confidential ministers; nay of them alone is eternal duration predicated; while the remaining multitude of heaven enjoy, as was believed, not only a temporary being, but an existence literally ephemeral.

Of these last it was fabled, that they every morning rose from the exhalations of a certain heavenly river, to sing their hymns and perform their services before the eternal throne. And, those brief hymns and little services concluded, they were absorbed, with the dawn of the following day, in the insensible beatitude of their parent stream; which yielded, at the same time, a fresh swarm of pure and happy beings, to be occupied, in their turn, in the harmony of heaven, and bask a few short hours in the radiance of their Maker's favour<sup>r</sup>.

With such absurdities, I need hardly observe that a Christian has no concern. But it may appear important even for a Christian to recollect, that some vestige of truth may be generally detected amid the

rankest weeds of popular superstition. And such a vestige, perhaps, is that immeasurable distance which these ancient Doctors conceived to exist between the ordinary inhabitants of paradise, and those two awful Persons, who only, among the princes of heaven, have received appropriate names in Scripture<sup>s</sup>; names which the Jews profess to have derived from the date of this very prophecy<sup>t</sup>; and of which the former, Michael, implies the Image or Likeness of God; the latter, Gabriel, his Strength or Active Power<sup>u</sup>.

Who the first of these Persons is we have already seen, on a comparison of the Prophet Daniel with the equally prophetic Author of the Book of Revelations: who the second may be supposed to be, may, perhaps, still further appear from an examination of the circumstances which preceded his first appearance to Daniel.

In his eighth chapter, and after describing the visionary representation of the Macedonian symbol, and the future fortunes of the Persian empire, the Prophet proceeds to inform us, that he heard two  
invisible



invisible persons conversing, whom he calls by the name of Saints or Holy Ones. “I heard,” are his words, “one Saint speaking; and another Saint said unto that certain Saint which spake, How long shall be the vision concerning the daily sacrifice \*?”

Now here it may be reasonably inquired, to what class of beings do these Saints belong, whose words are thus partially recorded? Men they will not be supposed to have been; for they were invisible, and competent to interpret the visions of futurity. To angels the name of Saint is nowhere given in the Book of Daniel; nor, that I can recollect, in the course of the entire Old Testament. But the same word, when joined with the term of Watcher, is applied, as Bishop Horsey has shewn, in the fourth chapter of this same prophecy, to those who alone, of all existing things, are properly and essentially holy, the Persons of the Triune Godhead†. Those Saints whose voices Daniel heard

\* Dan. viii. 13.

† Horsey's Sermons, vol. ii. p. 303.



may be, perhaps, considered, therefore, as Divine.

But one of these Saints is distinguished from the other by the Hebrew epithet *Palmoni*; a word which our Translators, following the authority of Jerome and Theodoret, have rendered by “that certain Saint which spake.” The force of the two words *Peloni Almoni*, of which they suppose it to be a contraction, is, “Some one I know not who,” “Some unknown person,” “That unknown Holy One.” It is also susceptible (if we derive it from the word *Palah*) of the meaning of “secret” or “wonderful.” I will not now examine which of these renderings is best, or most probable. Essentially they both agree, since he whom Daniel describes as “a certain Saint,” was, at least, unknown to and secret from the Prophet who thus describes him.

But, wherefore is one of two invisible Personages distinguished from the other by the name of “the secret Holy One,” “the Holy One whom I know not?” Was the other better known to him previously?  
—That

—That will scarcely, I apprehend, be supposed. Did he become better acquainted with him afterwards?—This last is, surely, the most natural inference. But the Person who, immediately afterwards, becomes visible to him “in the appearance of a “Man,” is that Gabriel, whom a voice from heaven enjoins to explain the vision to Daniel; on whose approach the Prophet falls on his face in the posture of adoration, and is not reprov'd for doing so. But it has been already shewn to be probable, that Gabriel is the same with that majestic apparition on the waters of Hiddekel, who spake of himself as the coadjutor and equal of “him who is like “God.” Gabriel himself is here represented as a Holy One, and acquiesces in an honour which we are not permitted to render to any but the Most High and Holy One who inhabiteth eternity. The inference is as obvious as it is awful’.

Of Gabriel we, by name, learn something more in the Gospel according to St. Luke; and there is, certainly, nothing in either of the passages wherein his name occurs,

occurs, which can derogate from his character of Divinity. The name of Angel is given, we know, to the Son ; and the same everlasting Word or Son is said, like Gabriel, to stand in the presence and at the side of God the Father.

We may rank it, then, at least, among the probabilities of Scriptural conjecture, that, in the visions of Daniel and Ezekiel, in the prediction made to Zacharias as to the birth of John the Baptist, and in the annunciation of our Lord's miraculous conception in the Virgin's womb, the Spirit or Power of God was manifested, under an angelic form, to the faith and reverence of the mortals thus distinguished.

To the Angel Gabriel both Jews and Mohammedans (by the latter sect he is expressly called the Holy Ghost<sup>z</sup>) are apparently correct in assigning a rank superior to the ordinary inhabitants of heaven. It may, possibly, be thought, that the rank of this Angel is not yet estimated high enough either by Jews, Mohammedans, or Christians ; and that in him, whom we honour as an angel of God, we shall recog-



nize a Person, in himself eternal and Divine.

Let, then, the above observations suffice as to what is known or conjectured concerning the part sustained by the Spirit of God in the general government of the world, and the several manifestations of his person and power during the times of the elder Covenant. On his subsequent showers of glory and of grace,—on Christ in his baptism, and on the Apostles at the time of Pentecost,—it is unnecessary, as I conceive, to enlarge; and of those blessings which either are or are supposed to be peculiar to Christians, and the consequences of his last-named advent, I shall speak in a future Sermon.

There is yet, however, another occasion on which the words of Scripture give us reason to conjecture, that the Spirit of God was made visible to man under circumstances of peculiar majesty and terror; during the night, I mean, of Christ's interment.

I am well aware of the reasonable doubt which may exist, whether the Spirit where-  
by



by Christ, according to St. Peter\*, was raised from the dead, be the third Person of the Trinity, or our Lord's own immortal nature. But it may be thought, perhaps, without impropriety, that the awful Being, whom, on this occasion, St. Matthew calls, not an angel simply, but "the Angel of the Lord;" who with might and glorious majesty descended, amid the throes of labouring nature, to bring back the Saviour from his tomb; was, in truth, the same everlasting Spirit, who had announced to the Virgin Mother the character and name of her Son; who had proclaimed that Son's high office by a visible descent during his baptism; and who now returned to attend the last triumph of the Redeemer's earthly pilgrimage, and to snatch from its reluctant prison-house, the first fruit of human immortality!

But, having ventured to call your attention to topics so mysterious as those which have engrossed the present Lecture, (among the most mysterious they doubtless

\* 1 Pet. iii. 18.

are which can occupy the thoughts or inquiry of man or any created being,) let it be remembered that it has rather been my object to excite, than my expectation to gratify, the devout curiosity of my hearers. Be it remembered, that the more we search into the wonders of revelation, the more strongly we shall feel our own weakness and blindness; happy if the painful sense of conscious ignorance induce us to look forward, with increased intensity of hope, to that moment when every doubt shall terminate!

Be it observed, above all, that these wilder or more fanciful speculations of theology, though, if correct, they may illustrate; if false or exaggerated, cannot, by their failure, affect the more solid columns of Christianity,—those doctrines of the Atonement and Triune Deity against which the gates of hell are destined never to prevail; which, of whatever materials be the superstructure which we seek to rear on their basis, are themselves impreguably founded on the rock of eternal wisdom.

And though, in such conjectures as have been this day offered to your notice, there be little which can lay claim to the praise of original research, and less, as I should hope, which can incur the blame of an unreasonable desire of novelty<sup>a</sup>: yet, if any thing have been unintentionally spoken in rashness or in folly, may the Church of Christ forgive it; and may He, above all, by whom we are sanctified to salvation, forgive, for His sake and through His merits by whose blood our salvation is purchased!

# NOTES

ON

## LECTURE IV.

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Page 221, note <sup>a</sup>.

IT is foreign from my present subject to enter on the discussion of the intermediate state of the soul between death and resurrection: yet I cannot help recommending the attentive consideration of this passage of Scripture to the defenders of materialism. Abraham, Isaac, and Jacob, if the words of Christ have any meaning, must have been then alive in some state or other, when Jehovah professed himself to be their God. But a carcase is not alive now, because it is hereafter to be reanimated; and the carcase of Abraham had then for 200 years been decomposing in the cave of Macpelah. It will follow that the Abraham, who was in a state of life during the time of Moses, must have been the soul, not the body, of the ancient Patriarch.

Page 233, note <sup>b</sup>.

The plurality of אלהים *does*, probably, imply the plurality of Persons in the Godhead: but it *may* also be an eastern expression of reverence. So Gen. xlii. 30. Joseph is called by his brethren הארץ ארני. “Ubi ארני,” inquit Fagius ad loc. “pluralis numeri constructivi est, et juxta Grammaticam sonat *Domini*.” In the visitors of Abraham, instead of recognizing with Hilary and Parkhurst the whole Triune Godhead, of whom the first Person, at least, has never been thus visible to man; a little attention to the circumstances of the history will induce us to distinguish the Divine



Logos from his two attendant angels, who are described as departing from his presence to deliver Lot from the impending overthrow of the five guilty cities. See Gen. xviii. 22. xix. 1.

Page 235, note c.

Deut. xxxii. 11. Jer. xxiii. 9. Rabbi Ephraim in I. Gibborim ad Gen. i. c. “מרחפת, sicuti columba quæ volitat super nido, illum attingens et non attingens.”

Page 236, note d.

Fellus, Not. in Autolycum Theophil. lib. ii. §. 23. “Nam secunda et tertia Persona, ob communem utriusque, tum naturam tum Deitatis participationem; porro ob conjunctam operam in Novi Fœderis œconomia, et inibi charismatum largitione nomina etiam acceperunt communia.” See also Schleusner. Lexicon. voc. Πνεῦμα. Tosephoth ad Avoda Sara apud Schöttgenium. “Messias dicitur Spiritus.” Golius, Lex. Arab. p. 1060. “روح Jesus Christus.”

Page 238, note e.

We may hesitate, perhaps, to decide, whether by that Holy Ghost, by whom our Lord was conceived according to the flesh, we are to understand, with the majority of recent commentators, the third Person in the Godhead; or whether, following the early Fathers, we are to apply the expression to that Divine Logos who did not disdain the Virgin's womb, and by entering therein became united to the Man Jesus.

Page 245, note f.

שכנא. Literally, “Quæ habitat in Tentorio,” a שכנא. Theod. Dassovius, Diss. de Rabbinismo Philol. Sacr. Ancillante. Thes. Theol. t. i. p. 828. “Observetur verbum שכנא significare proprie ‘habitare in tabernaculo.’” See also Buxtorf. Lex. voc. שכנא. Whitby and Lardner are, therefore, in a great error when they suppose that the Schekinah signified, with the Jews, the cloudy habitation

or vehicle only of God's presence, which veiled his glory from human eyes. "Habitatio" would not have been שכִּינָה, but מִשְׁכָּן. In the Rabbinical writings we may find a very evident and remarkable distinction between the Schekinah which is in the heavenly tabernacle, and which can mean no other than the Almighty Father, and the Schekinah which was supposed to dwell in the earthly tabernacle; which was the active power of God on earth, and which, though itself Divine, was, nevertheless, personally distinct from the former great Parent of all things in heaven and earth. It is of the latter Schekinah that I am in this place speaking.

And that the tutelary Spirit of the Holy of Holies was thus called, is familiarly known to most of my readers. Sohar. Numer. f. 104. col. 415. Jalkut Rubeni, fol. 170. 3. ad verba Deut. xxii. 6. "Quando occurret tibi nidus avium." Avis est Schekina. Nidus est templum. Israelitæ sunt pulli quibus mater insidet." Sevachim, fol. 108. 2. "Invenimus de domo æterna, quod Schekinah sit in portione tribus Benjamin." Liber Joma, c. i. circa fin. fol. 21. lin. 18. et seq. "Dixit Rabbi Samuel filius Inja, Quid speciale indicat quod in voce ואֶכְבֵּר (Haggai. i. 8.) deficiat in fine הָ? Quinque istas res quæ differentiam constituunt inter Sanctuarium primum et secundum; ac sunt sequentes; Arca, Propitiatorium, ac Cherubim, item Ignis, et Schekinah, et Spiritus Sanctus, atque Urim et Thummim." In this enumeration the "Holy Ghost" is put for the gift of prophecy which he confers: that the Spirit which dispensed the gift was the same with the Schekinah will be shewn below.

Page 245, note g.

The Schekinah is described by Schöttgen (Hor. Hebr. et Talmudic. p. 1217.) as "a pellucid cloud, which rested on the ark and the cherubim." The pious but invidious

injudicious Parkhurst has gone still further, and, in express transgression of the sacred caution in Exodus, has represented it, in his engraving of the ark and cherubic images, under the likeness of a naked man, surrounded by a luminous halo. Hebrew Lexicon, p. 340. In what respect this brilliant but inadequate symbol of God's peculiar presence could answer the purpose, ascribed to it by Archbishop Tenison, of weaning the Israelites from idolatry; whether its obvious tendency would not have been, to induce in the Israelites those very notions of a corporeal and local Deity, to prevent which idolatry was forbidden; as it would be, perhaps, not very easy to explain, so it is altogether unnecessary to enquire; since, even if the expressions of the Rabbins had been more explicit than they actually are, no doctrine of theirs can be admitted against the far higher authority of Scripture. And that the notion of a permanent and visible glory in the tabernacle and former temple is utterly inconsistent with Scripture, the following observations may shew.

That the majesty of the Most High has been, on various occasions, made manifest in a bodily shape to mankind, I have already, in its fullest extent, not only conceded, but maintained. And that some of these glorious apparitions were vouchsafed in the tabernacle or the temple may appear from Numbers xvi. 19. Isaiah vi. 1. as it is also certain from Exodus xl. 34. and 1 Kings viii. 10. that the Almighty descended in the shadow of thick darkness to take a visible possession of the tabernacle first, and afterwards of the temple built by Solomon. But it is also certain that, so long as this awful presence filled the Adytum, neither Moses nor the priests could approach to minister; and therefore, from the mere recorded fact of their daily and annual service, we may infer that the visible glory was at such



times not there. And this is yet further evident from the ritual of the day of expiation. The priest was then so to place his censer, as that the perfumed smoke might cover the mercy seat; (Lev. xvi. 13.) and he was to sprinkle the mercy seat with blood. But if the mercy seat were already covered by the luminous cloud described by Schöttgen, or by Parkhurst's naked and bearded Schekinah, these directions would have been impracticable, unless we conceive, what no man will suppose, that the smoke of the incense could pervade the Divine glory, or that the Deity removed from his place during the solemn lustration of his throne.

But the ark on which this glorious form is said to have rested, was not invariably secluded within the curtains of its shrine. It was carried in public procession at the head of armies; was consigned, on one unfortunate occasion, to the custody of an idol temple; and was opened afterwards by the irreverent curiosity of the reapers of Bethshemesh. Was then the Schekinah visible on such occasions to the contending armies of the Israelites and Philistines? When the mercy seat passed into the hands of the uncircumcised, was the glory also in bondage? Or, if it deserted, during these disastrous occurrences, its ordinary residence, why have we no account in Scripture of its secession or subsequent return?

Again, It was foretold of the second temple, that its glory was to exceed the glory of the former sanctuary;—a promise which is generally explained by the single privilege in which it either equalled or excelled it, the presence, namely, of an incarnate Deity in the person of our Lord Jesus Christ, (Haggai ii. 9.) But, if God had in the former house been manifested continually in a form as visible and far more glorious than that wherewith the second Person of the Trinity was clothed

during



during his earthly humiliation, this preeminence must fall to the ground. It follows, that the presence of a permanent and visible glory in the former temple is an extremely improbable supposition.

To these presumptions against the common opinion must be added the yet stronger which arise from the total silence of Josephus and Philo ; of the ancient Christian Fathers, among whom many were both qualified and inclined to adopt into Christianity any Jewish opinion which was at all confirmed by the written word of God, or by apostolic tradition ; and by the silence, above all, of the holy Scriptures themselves. These last, indeed, not only do not inform us that the presence of God which inhabited the temple was a visible and luminous substance ;—they expressly give us to understand the contrary, inasmuch as those apparitions of the Deity which are described as terrific, and which were expected to be fatal to the beholders, must needs have been of infrequent occurrence ; and since Moses himself, who had, on other occasions, seen God face to face, is described as, in the Holy of Holies, hearing a voice only. We may conclude then that the Schekinah, which the Rabbins describe as abiding in the tabernacle, was not a visible symbol of God's presence, but God himself, occasionally made manifest by a voice or by inspiration ; that the ark with its cherubim corresponded to that empty throne, which in eastern courts denotes the authority of the Sultan, even when the Sultan is not seated there ; that it is the spiritual presence only which we are to understand by the several expressions of "before the Lord," "dwelling between the cherubim," &c. ; and that the visible apparitions of the Almighty which are, on different occasions, recorded in Scripture, were of rare occurrence, and continued a very short time.

If it be demanded, how the absence of an invisible Guardian was discovered or regretted in the second temple, (see the preceding note;) I answer that, 1st, This absence of the Schekinah in the second temple is not mentioned by Ezra among the other circumstances of its inferiority; nor is any hint given by the later Prophets, that the tutelary Spirit was not in the latter as well as the former house. And though the Rabbins are often useful as commentators, it will not, I apprehend, be maintained that they are competent in themselves to establish a point of so much importance. But, 2dly, The Jewish people might infer the absence of that peculiar favour and protection which their ancestors enjoyed, both because the new-built temple was not visibly consecrated by the descent of God in the cloud, and from the opinion (whether false or true) which certainly prevailed among them, that the Prophets did not receive the same measure of inspiration as was vouchsafed to them before the Babylonish captivity.

And I have been more anxious to prove that the Schekinah was usually invisible, because the opposite opinion appears to me to conduct to very false and degrading inferences as to the nature of God and the character of the Jewish theology; and because some modern Infidels have availed themselves of it, to revile the sacred Volume for the faults of its injudicious commentators and defenders.

Page 246, note <sup>h</sup>.

Sohar. Exod. fol. 66. col. 262. "Quacunque hora homo jugum regni cælorum suscipit, tunc Schekinah venit, et in capite ejus consistit, et apud eum stat tanquam testis ut testimonium ferat coram Deo S. B." Jalkut Rubeni, fol. 172. 4. "Vir quando cum uxore vivit in puritate, sanctitate et castitate,—ad ipsam Schekinam pervenit, et pacem facit superius atque inferius."

ferius." Sohar. Genes. fol. 116. col. 462. " Rabbi Josephes dixit: Schekinah non habitat nisi in loco perfecto, non vero in loco defecto, aut in loco disrupto, aut in loco tristi, sed in tali loco ubi omnia sunt præparata, in loco lætitiæ. Propterea toto illo tempore quo Josephus a patre remotus fuit, Jacobus vero mœrori indulsit, Schekinah in eo non habitavit." Jalkut Rubeni, fol. 79. 2. " Eo tempore quo filia Pharaonis Mosen attigit, Schekinah ab eo aufugit. Quum vero eadem in rubum veniret, dixit ad ipsum: Ne huc appropinques, donec exutus est illo corpore quod filia Pharaonis attigerat; tunc vidit quod corpus hominis in hoc mundo prorsum est ex pelle serpentis.—Sed Schekinah dixit ipsi, (Exod. iii. 5.) ' Exue calceos ex pedibus tuis.' Hoc est corpus, quod ipsi est instar calcei, quod tetigerat filia Pharaonis; et indutus est alio corpore, et illo tempore rediit ad ipsum Schekinah." Jalkut Rubeni, fol. 86. 2. " Justi perfecti non moriuntur ab Angelo Mortis sed tantum per osculum, nam ipsa Schekinah animas eorum suscipit." Mechilta, fol. 14. 1. " Quocunque Israelitæ in captivitatem abducti sunt, Schekinah cum ipsis fuit. Sic in Babyloniam Schekinah cum ipsis profecta est, quod dictum est ab Esaia, xliii. 14. ' Propter vos Babelem missus sum.' In Elam Schekinah adfuit, quod dictum est a Jeremia, xlix. 38. ' Sedem meam ponam in Elam?' In Idumæa Schekinah adfuit, quod dictum est ab Isaia, lxiii. 1. ' Quis est ille qui venit ab Edom?' Et quando redibunt, tunc quoque Schekinah cum ipsis erit." Sohar. Genes. fol. 73. col. 289. " Immo si vel maxime quis in itinere versetur, Schekinah venit, eosque homines præcedit qui fidem in Deum S. B. habent." Berachoth, fol. 6. 1. " Rabbin filius Raf Adæ ex ore R. Isaaci docuit, Unde constat quod Deus S. B. adsit in Synagoga? Respondit, Ex eo quod dicitur Psalm. lxxxii. 1. ' Deus stat in loco Dei.'



Dei.' Et unde constat quod decem precantibus Divina Majestas (Schekina) adsit? Respondit, Ex eodem textu." Pirke Aboth, c. iii. 2. " Rabbi Chanina Sagan Sacerdotum dixit: Ubi duo sedent, inter quos non sunt verba legis, ibi est cathedra irrisorum.—Ubi vero inter eos sunt verba Legis, ibi Schekinah inter illos habitat." Midrasch Ruth in Sohar. Chadasch, fol. 61. 1. " In quocunque loco verba Legis tractantur, ibi est Schekinah." Mechilta, fol. 38. 4. " Ubicunque Lex est, ibi etiam Schekinah adest."

The above authorities are sufficient to shew that the Schekinah, according to the ancient Jews, was an invisible Agent, and of an influence extending far beyond that shrine which was its peculiar habitation. That it was also an intellectual Agent, and that it is the same with the Holy Ghost, may appear from the following testimonies. Sohar. Numer. fol. 72. col. 285. " Sententia Rabbiorum in eo versatur quod Schekinah descensura a mundo prædicatura est." Selden. Comment. in Eutychium, c. x. p. 438. " De LXX. Senioribus Mosi ejusmodi ordinationi adscitis &c. aiunt.—Et quievit super illos Divina שכינה, quam Spiritum Sanctum vocitant." Bechai in Legem, fol. 24. 1. " Schekinah in Abrahamo habitavit, ut de idolis exclamaret: 'Os habent neque tamen loquuntur, &c. &c.'"

Page. 247, note i.

Isaiah lxiii. 10. 1 Cor. x. 9. I am aware of the objection taken against the usual reading of this latter passage from Epiphanius, Hær. xlii. p. 348. and I am also aware of the strong reasons which there are for maintaining the present text. But whether we read *Κύριον* or *Χριστόν*, it may be thought that our Lord Jesus only is intended; since, in the language of St. Paul, the words are, generally, synonymous.



Page 250, note <sup>k</sup>.

Daniel x. 13. 21. Grotius and Lowth, with some other commentators of less name, suppose indeed a vision of two Angels to be here described: the first Michael, who appears on the waters of Hiddekel, and whom Lowth supposes to be the Son of God; the second Gabriel, who comes in the likeness of a man (v. 10. 16.) to raise and comfort the Prophet, overpowered by the splendour of the former apparition. But, 1st, The person who stood on the waters of Hiddekel is himself called "a man;" therefore no distinction from him is implied in the words, "likeness of a man." 2dly, The speaker, whoever he were, does not speak of Michael as then present and visible. He does not say, "This Michael whom thou hast seen;" but simply "Michael." 3dly, It is not likely that Michael should have been sent as a splendid pageant, and merely to terrify Daniel; or that, like the tragic heroes of Æschylus, he should himself be silent, while his business was explained by the chorus. 4thly, My hypothesis by no means necessarily depends on the identity of the person clothed with linen, who stood on the waters, and he who spake with Daniel. He who spake with Daniel, at least, was not Michael. But he speaks of himself, as will be shewn, as on an equality with Michael; and if my subsequent arguments be correct, this fact is enough to prove him no created angel.

Page 251, note <sup>l</sup>.

Jalkut Rubeni, fol. 80. 1. "Est Rex in cælo et sacerdos ministrans sub eo qui est Michael sacerdos summus." Sohar. Chadasch, fol. 22. 4. "Traditio est R. Josephi; Quemadmodum summus sacerdos est in terra, sic Michael Princeps Magnus est Sacerdos in cælo."

cælo." Compare Hebrews viii. 1. "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Tosephoth Menachoth in Jalkut Rubeni. "Quidam dicunt sacrificia esse animas justorum, alii esse boves igneas, alii esse decem et octo precum formulas, vel viros Israelitas et preces ipsorum." Compare Rev. viii. 3. "Another Angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Schemoth Rabba, sect. xviii. fol. 117. "Michael et Sammael (Satanas) stant ante thronum Schekinæ, et Satanus accusat; Michael vero merita Israelitarum proponit." Jalkut Rubeni, fol. 72. 3. "Quum David mortuus esset, angeli superni noluerunt ipsi transitum per portas Hierosolymæ cælestis concedere.—Michaeli vero præcepit Deus ut Davidem unctum introduceret per portas Hierosolymæ cælestis." Schemoth Rabba, sect. xviii. f. 117. 3. "Michael inquirat in necessitates Israelitarum et pro iis loquitur." Ibid. sect. ii. fol. 104. 3. "R. Jehuda sanctus hanc observationem tradidit; Ubicunque Michael apparuisse dicitur, illud semper de gloria Schekinæ intelligendum est." Synopsis Sohar, tit. xi. 32. "Cum anima ascendit ad portas Hierosolymæ cælestis, Michael Dux Magnus cum ipsa ascendit eamque salute excipit." Pirke Eli-ezer, c. 42. "Respiciens Moses angustias Israelitarum, constitit, ut precaretur pro iis. Dixit illi Deus: Dic filiis Israelis ut proficiscantur. Reddidit Moses Deo: Hostes a tergo ipsorum et mare ante eos est; quo proficiscerentur? Quid autem fecit Deus? Misit Michaellem Magnum Principem, et factus est murus ignitus inter Israelitas et Egyptios."—Michael is also called "the Angel

Angel of God" peculiarly, and by excellence; (Hensel, *Diss. de Certam. Michael. Crit. Sacr.* t. ii. p. 789.) and the Prince of the Face or Presence of God,—**שר הפנים**. Schöttgen. *Hor. Hebr.* 151. Among Christian writers, the opinion which identifies Michael with Christ is adopted by Luther (*Predigt über die Epist. am Feste Michaelis*, Op. t. xii. p. 529.); by Calvin (*Prælect. in Dan.* Op. t. v. p. 160.); by Clavius, as quoted among the *Critici Sacri* in *loc. cit.*; by Junius and others, as quoted in Poole's *Synopsis*; and, in later times, by Bishop Horsey, in his admirable *Sermon on Dan. iv. 17.*

Between the offices of Michael and those of Metatron, whom I have mentioned in note °, *Lecture III.* there are so many points of correspondence, that we can hardly doubt that the same person is intended. *Jal-kut Rubeni*, fol. 25. 1. "Metatron—Scriba Magnus in cælo." *Synopsis Sohar*, tit. xi. 35. "Metatron Princeps ad faciem Dei ministrans, futuro tempore suscipiet computum justorum, de manu Dumah angeli." *Tractatus Cabbalist. de Revolut. Animarum*, Cabbal. Denud. t. ii. p. 319. "Notum est quod Metatron mystice denotet Regem angelorum ut dicitur." In *Sohar. sect. Veetchannan*. "Et Regem constituit eum super mundum." *Ibid.* p. 382. "Metatron præfectus LXX. populorum, gnarusque tot linguarum." The Cabbalists believe that Metatron was incarnate in Enoch (*Ibid.* p. 382. 3.), and in Joseph (p. 382. 7.). From this circumstance much confusion has arisen. *Vardale de Idol.* p. 168. "Metatron cui data est potestas ut sedeat et conscribat merita Israelitarum, rursusque ei est potestas delere merita ipsorum. Hic aliis est Michael, aliis Enôch, qui postquam in cælum abreptus fuit, ibi Scriba Magnus vel Cancellarius cælestis fuerit factus." *Grotius de Veritate*, v. 22. "Judæi Cabbalistæ inter Deum et homines medium statuunt Enochi quendam filium."

But



But Metatron is often identified with Enoch, but never with the son of Enoch; and the mistake of Grotius has arisen from the circumstance, that eternal youth is predicated both of Enoch and Metatron. Schöttgen, *ubi supra*, p. 1080. “De Henoch multa proferunt Judæi apocrypha—ipsum esse Metatron, et semper puerum mansisse.” The circumstance, however, which Grotius mentions, of Metatron being placed as a Mediator between God and man, is sufficiently curious, and, together with the correspondence of their offices, actions, and characters, may seem to prove Metatron to be only a corruption of the ancient traditions respecting Michael; though in one passage of the *Jalkut Rubeni* (fol. 103. 1.) they are, apparently, distinguished from each other. But we are obliged in all the Jewish writings to work our way through the endless contradictions and absurdities of all their several generations of expositors, and can generally find no better guide than the opinion of the majority. B. H. Gebhard, as quoted by Schöttgen, p. 739. derives the word “Metatron” from “Mediator.” By others it is supposed to be taken from the word “Metator,” because the Angel thus called went in the pillar of the cloud, to direct the marches and encampments of the Israelites in the Desert. Such derivations from the Latin, &c. are not uncommon in Rabbinical Hebrew.

Page 255, note <sup>m</sup>.

J. Ephrem Syrus apud Asseman. *Biblioth. Orient.* t. ii. p. 78. *Recog. Clement.* l. ii. §. 41. Theodoret. in *loc.* Op. t. ii. p. 672. Origen. *contr. Celsum*, l. iv. p. 166. *Ed. Cant.* This opinion, which has been in modern times embraced, with more or less modifications of error, by Grotius, the elder Lowth, and all the Roman Catholic commentators, was grounded by the ancient

Fathers



Fathers on the manner in which the Septuagint have given Deut. xxxii. 8. *ὅτε διμερίζεν ὁ Ὑψίστος ἔθνη.—ἔστησεν ὄρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων Θεοῦ.* Our present Hebrew text, however, is

למספר בני ישראל:

“According to the number of the sons of Israel.”

Page 256, note n.

Mr. Belsham, both during the lifetime of Bishop Horsley and since his death, has thought proper to tax him with insincerity in his religious professions. Review of Wilberforce, p. 170. “I strongly suspect that the Prelate of Rochester (Dr. Horsley, afterwards Bishop of St. Asaph) would smile at the honest simplicity of the Member for Yorkshire, in supposing that a sincere faith in creeds and homilies is at all necessary to the permanent prosperity of a national church.” In like manner, in his Tracts on the Claims of Dr. Priestley in the controversy with Bp. Horsley, the same Author plainly insinuates that the Bishop only wrote in defence of the Trinity for the sake of obtaining preferment.

Of Mr. Belsham's own character I know nothing: but I have generally observed that those are most ready to suspect the sincerity of others, who are themselves insincere in their religious professions. If it be supposed that a Bishop of the Established Church is, while he professes a faith in the Trinity and Atonement, a secret apostate from his public confession, it is also possible that the Minister of Essex Street Chapel may have many good reasons for dissembling his secret infidelity. And it is just as allowable in us to suspect that Mr. Belsham is influenced by interested motives in the support which (while he has renounced the opinions of his youth) he continues as yet to give to an imperfect and modified Christianity,

as it is for him to bring forward such imputations against those who uphold that Faith which is professed by the majority of Christians. I wish, indeed, that he had not, in a note to p. 168. of his Review of Mr. Wilberforce, given us too good reason to apprehend that his private notions of Christianity are of a kind very faintly distinguished from Deism. "The principles," he there assures us, "of La Reveillere Lepaux and his 'flourishing' sect of Theophilanthropists, 'comprehend the essence of the Christian religion.'" Now as the Theophilanthropists are known to have denied, not only the resurrection of Jesus, but his authority as a teacher divinely inspired, it follows that, in Mr. Belsham's opinion, a faith in these articles is no essential part of the confession received by the saints! The absurdity of this assertion is fortunately equal to its open impiety. Yet is this the man who expresses, in his letter to the Bishop of London, so much indignation on being told that many Unitarians are Deists in their hearts! "Give me leave," are his words, "to assure your Lordship, that if this obnoxious party had openly offered to associate themselves with the Unitarians, their alliance would have been rejected with indignation and disdain." Letters to Bishop of London, p. 40. What? will Mr. Belsham refuse the right hand of fellowship, and refuse it thus indignantly, to those "whose professed principles comprehend the essence of the Christian religion?" or what is further necessary to the definition of infidelity, if the denial of Christ be not sufficient to establish the charge?

Let me not, however, be mistaken. There are, *I know*, many sincere and pious individuals in the sect to which Mr. Belsham ostensibly belongs, who are as warmly attached to those peculiar features of Chris-

tianity which they continue to hold, as we are to our own creed. But the Bishop has, doubtless, done wisely and charitably to caution all such against the insidious artifices or heathenish ignorance of those teachers who would bring down the level of the Gospel to the bare religion of nature; and persuade them that the recognition of the Messiah is a matter of indifference to the people who are called after his name!

Page 263, note °.

Ezekiel viii. 2. 4. "I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downwards, fire; and from his loins even upwards, as the appearance of brightness, as the colour of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem,—And, behold, the glory of the God of Israel was there, according to the vision which I saw in the plain."

Page 264, note P.

Even Grotius and Lowth, who contend that the person in linen garments is Michael, identify the spokesman in this vision with Gabriel.

Page 265, note q.

Jalkut Rubeni, fol. 8. 3. "Michael et Gabriel sunt Principes Magni." Sohar. Rab. iii. 8. "Reges Angelorum Michael et Gabriel." Targum in Psalm. cxxxvii. 5. "Dixit Michael Princeps Hierosolymorum. 6. Dixit Gabriel Princeps Sionis." Schemoth Rabba, xviii. fol. 117. 3. "Quemadmodum Deus S. B. in temporibus Veteris Testamenti, multa fecit per manus Michaelis et Gabrielis, sic talia quoque per eosdem facturum est in temporibus Novi Testamenti, quod dictum est ab Obadia v. 21. 'Ascendent saluatores ex Monte Sion.' Hi



sunt Michael et Gabriel." Synopsis Sohar. tit. xiii. 7. "Cum dictum est Psalm. civ. 3. 'Qui ponit nubes crassas currum suum,' intelliguntur Michael et Gabriel." [Compare what has been observed in a former note on the two Seraphim Metatron and Sandalphon.] Bereschith Rabba, xxi. 5. "'Sicut unus nostrum.' Rabbinus nostri dixerunt, sicut Gabriel." Ibid. xii. 17. "Dixit Rabbi Simeon ben Lakish, Annon 'potentia et timor cum eo?' Job. xxv. 2. Potentia est Gabriel et timor est Michael." Pirke Eliezer, c. xlii. "Dixerunt Israelitæ coram Deo, Non est similis tibi inter angelos ordinum, etiam qui nomen habet a Deo, nisi Michael et Gabriel." Bava Bathra, f. 74. 2. 75. 1. "Gabriel venaturus est Leviathanem qui est Sammael." [Compare Isaiah xxvii. 1. "*Jehovah* with his great and strong sword shall punish Leviathan."] Bereschith Rab. li. 3. "'Et pluit Dominus super Sodoma.' Hic est Gabriel." Midrasch Tehillim, cxvii. "R. Simon Silonita pro concione dixit; Qua hora Nebucadnezzar impius Hananiam, Misaëlem et Azariam in ignis fornacem coniecit,—dixit Gabriel—Ego qui sum princeps ignis, descendam et intus frigefaciam, extra vero calefaciam et signum edam in signo. Et dixit Dominus ad eum, Descende." Synopsis Sohar. Tit. i. 9. "Cum verba legis prodeunt ex ore Israelitarum Michael et Gabriel tanquam legati Dei ipsius S. B. ad eos advolant, quia hic habitat in illis." [Compare John xiv. 23. "If any man love me, he will keep my saying; and my Father will love him, and we will come, and make our abode with him."] Ibid. Tit. xi. 36. "Futuro tempore corpora volutabuntur usque in terram Israeliticam, et quidam dicunt Gabriel Angelum eadem illuc perducturum." [Compare with this passage, what has been already observed in the notes on the second Lecture, from the Sohar Chadasch,



fol. 15. 4. as to the dead being raised by the Holy Ghost, or Spirit of the Window.

Page 266, note <sup>r</sup>.

Bereschith Rab. lxxviii. 1. in Gen. xxxii. 26. "Michael et Gabriel, quia ipsi sunt principes supra, omnes mutantur, at ipsi non mutantur." Chagiga, f. 13. 2. "Dixit Samuel ad R. Chajam ben Rab. ben Ariæ; Veni, dicam tibi aliquam rem ex præstantissimis illis, quas dicere solebat Pater tuus. Singulis diebus creantur angeli ministerii ex fluvio Dinur, et dicunt canticum et cessant." Bereschith Rab. ubi supra. "Adrianus (cujus ossa conterantur) interrogavit aliquando R. Josuam ben Cananija: Vos dicitis, nullam catervam superiorem bis laudare, sed Deum S. quotidie catervam angelorum novorum creare, qui canticum coram eo dicant, et iterum abeant? Dixit illi, Ita est. Dixit, Quo ergo vadunt? Respondit, Eo unde creati fuerant. Unde ergo, inquit, creati fuerant? Respondit, Ex fluvio Dinur."

Page 267, note <sup>s</sup>.

There are many other names of angels in the Rabbinical and Cabbalistic books: but we may observe, 1st, That none but Michael and Gabriel occur in the canonical Scriptures. 2dly, By the acknowledgement of some among the Jews themselves, all the names but these were official and temporary, not inherent or personal. Mischna, L. i. Tr. de Fund. Lég. ii. §. 7. "Si angelus ad medendum homini mittatur, vocat ipsum Raphael; si ad auxiliandum, nominat ipsum Ezriel."

Ibid. note <sup>t</sup>.

Ros Hasana, f. 56, 4. "R. Simeon ben Lakisch dixit, Nomina angelorum ascenderunt in manum Israël ex Babylone. Nam ante dictum est, Advolavit ad me unus seraphinorum—seraphini steterunt ante eum—at post; Vir Gabriel;—Michael Princeps vester."

Page 267, note <sup>u</sup>.

“מִיכָאֵל, Qui est sicut Deus.” “נְבִרְיָאֵל, Vigor Dei.” Hensel, Dissert. de Certam. Michael. Thes. Theol. T. ii. p. 797. “כִּי non interrogandi solum vocula est, sed etiam pro אֵשֶׁר sæpius usurpatur.” Does not the above meaning of the word “Gabriel,” when compared with the fact, as stated by Irenæus, that Simon Magus assumed the name and character of the Holy Ghost, throw a new light on the manner in which the Samaritans regarded that arch-impostor? (Acts viii. 10.) “The great Power of God,” which was the title which his followers bestowed on him would, in their language, be no other than “Gabriel.”

Page 269, note <sup>x</sup>.

“פלמוני idem quod פלוי fictum alicujus nomen quod volumus esse occultum.” Buxtorf. Lexicon. Calvin. Prælect. xii. in Dan. “Hebræi sæpe ita loquuntur, Pelsoni Almoni, quum volunt dicere, quisquis sit.—Quum de loco incognito vel abscondito loquuntur, etiam usurpant hanc formulam Pelsoni Almoni. Putant ergo nomen hoc esse compositum ex his duobus verbis, et multi ita interpretantur, quendam incognitum. Sed videtur magis emphaticum esse hoc nomen.—Quando igitur de aliquo certo nunc agit, etiam vocat Palmoni et etymologia nos huc ducet, nempe ad aliquod mysterium incomprehensibile: quis non videat hic notari Christum, qui est Angelorum Caput,—et vocatur etiam פֶּלֶה Jesaiæ nono capite. Nomen quidem hoc est compositum, ut diximus, sed quoniam Pela Hebræis significat esse absconditum et Christus vocatur Pela, et Judicum etiam capite 3. Deus hoc nomen sibi vindicat quod sit Pela, hæc omnia optime respondent.”

Page 270, note <sup>y</sup>.

It may be possibly objected to the hypothesis of Ga-

briel's

briel's Divine nature, that he is described (Daniel viii. 13.) as asking information, and therefore not omniscient. To this it will be sufficient to answer, that the question is not asked for his own sake, but for the sake of Daniel. (compare John xi. 42.) And this is also the opinion of Calvin, though he apprehended the querist to be no more than a created angel. "*Angelus discere cupit intelligentiam hujus mysterii, non tam sua causa, quam totius ecclesiæ.*" The circumstance, however, contains, perhaps, a yet more mysterious lesson; and may be best explained by a comparison of the present passage with the words of Christ in John xvi. 13. "The Spirit of truth shall not speak of himself,—Whatsoever things he shall hear, he will speak, and he will shew you things to come."

Page 271, note z.

Golius, ubi supra. Selden de Syned. l. ii. p. 1243. "*Spiritum Sanctum per Angelum Gabriel sanctitatis Spiritum interpretantur Doctores Mahumedani.*"

Page 275, note a.

The hypothesis which I have maintained has been, with some variations, given by Coccejus, in his commentary on Daniel, a work, which, I only know by the feeble attempts of Witsius to answer it, Misc. Sacr. p. 37. There is also an anonymous work, attributed to Bishop Clayton, on the same subject; wherein the author carries the system to a much greater length than I have done, or than the truth can bear, and endeavours to engraft on it some very erroneous consequences. This latter treatise, however, I did not meet with till after I had preached the foregoing Lecture. Nor has it been of any advantage to me, excepting that its obvious heresy induced me to reconsider more carefully my own opinions.





## LECTURE V.

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JOHN xvi. 7.

*If I go not away, the Comforter will not come ;  
but if I depart, I will send him unto you.*

**THE** several dispensations have been already explained, whereby the Spirit of God is represented, during the continuance of the former Covenant, and during our Saviour's earthly pilgrimage, as concurring in the great designs of almighty Wisdom and Mercy, and cooperating in the redemption of the world.

It yet remains that we inquire into the nature of those benefits, which the family of the Lord on earth are, since his departure, authorized to anticipate from the advent of the Spirit of God ; in what manner that awful Person has performed the promise of the eternal Word, and by what dispensation of mercy and of power he has  
evinced

evinced and still continues to evince himself the peculiar Comforter of Christians.

I call the Spirit of God our *peculiar* Comforter, because (though, in all the works of God, and in all his mercies however bestowed, there be doubtless, as we have already observed, a correspondence and general harmony; and though no single dispensation of his will, nor the privileges of any man or caste of men, can be conceived to be at variance with those broader lines of almighty goodness which are over every race of his creatures, and have been displayed in every period of the world's duration,) yet, in the name of a Comforter, and in the act of his mission to any peculiar class of beings, is the idea conveyed of appropriate and exclusive privilege; of a something which distinguishes the favoured individuals from the general condition of mankind, and from that which had been their own condition before the occurrence of the event described.

By a promise made to one definite object all others are necessarily excluded: if a province be conferred on Marcus by  
name,

name, it is apparent that Lentulus or Messala can expect no share in its government: if we are told that the Almighty on mount Sinai made a covenant with the children of Israel, we understand immediately that Moab and Amalek had no concern in such particular transaction.

Accordingly, it is apparent that the comfort which the Spirit of God was, after the decease of Christ and on Christ's behalf, to confer on his orphan followers, must have been of a nature in which not only all the faithful, but the faithful alone were to be partakers; something which should distinguish the Church from all other terrestrial communities, and should separate, with a broad and perceptible line of demarcation, the enlightened children of God most High from the darkness of an unconverted world. The gift, then, of the Holy Ghost in his capacity of Paraclete, is appropriate and peculiar to the followers of our blessed Lord.

But, further, the promised comfort must have been something of which the Disciples themselves, to whom the assurance was originally

originally given, were not in previous possession. Our Saviour does not speak of it as of something which they should not *lose*, but as of something which they were thereafter to *receive*. It may be said, indeed, that the very terms of "coming," and "visitation," and "mission," (though, as applied to a Person who is already omnipresent, they can only be considered as figurative and adapted to our earthly capacities,) in themselves imply and are invariably used to signify some distinct and new manifestation of the power or mercy of God. When it was promised, therefore, that the Holy Ghost should *visit* the Disciples as a Comforter, they could do no less than anticipate some certain advantage which that advent should confer, some advantage which they had not before received, and had, otherwise, no reason to expect, either as men, or as Jews, or as the followers of Jesus of Nazareth.

And this becomes yet more evident when we consider, that this visitation of God the Holy Ghost was announced to the Disciples as a compensation for the heavy misfortune



fortune which then impended over them, the departure of their beloved Lord. The coming of the Paraclete was to counterbalance this affliction, and to counterbalance it so effectually as that, on this account alone, our Lord himself declared it to be “expedient for them that he should “go away.” But, that they should not lose, by the departure of Christ, the advantages which they enjoyed before his coming, or those which they had since received from him, though it might be a topic against the violence of despair, could by no means be called a compensation. For, that is a compensation only which we receive in consequence of our loss; but that which I either did or might enjoy without any loss whatever, can with no propriety of language be said to come to me in consequence of my misfortunes, nor (though the balance of good may, on the whole, preponderate in my favour) to repay me for what I have suffered. That many other old and valuable friends are left me, may soften, indeed, my grief for the loss of one whom I love; but it cannot be  
said,

said, that my not being altogether forsaken can make it *expedient* for me to lose a friend.

It follows, that the compensation promised to Christians for the loss of their Master's visible presence, must be an advantage peculiar to Christians alone, and one which the followers of Christ did not possess before the descent of the rushing mighty wind at Pentecost. And, if I should seem to have bestowed too tedious an argument on a point, apparently, so plain, let it be remembered, that on these first principles many truths may be found to depend, which have been the subjects of more arduous contest, and which possess in themselves a more obvious and practical interest.

To return, however, from this seeming digression. It was observed in the preceding Lecture, that through all the scheme of man's salvation, as revealed to us in the sacred Writings, so strongly is the character displayed of a general and harmonious analogy, that it was, *a priori*, reasonable to expect that in the operations of  
the

the Spirit, during the developement and conduct of the new dispensation, we should find a connection and similarity with his more conspicuous interpositions for the furtherance and completion of the old.

And such a correspondence is, even on a hasty view, discernible between the tokens of the divine favour and presence originally afforded in the tabernacle, and by those which qualified the earliest teachers of Christianity for the arduous service to which they were ordained; which enabled them to maintain their Master's quarrel against all the deeply rooted habits and inveterate ignorance of mankind, and supported them with a supernatural wisdom, and a vigour not their own, under the many and bitter trials which assailed their faith and patience.

Thus, if the Schekinah descended in cloud and fire to take possession of the shrine appropriated to his service in the ancient tabernacle, the Holy Ghost came down with similar circumstances of wonder and majesty, to signify in a visible manner his approbation and protection of those  
early

early teachers of and converts to the faith of Christ, whose bodies were thenceforth, in the expressive language of St. Paul, to be his nobler and living sanctuaries\*.

Did the face of Moses shine with reflected glory, when he returned from conversing with the God of Israel?—The same angelic splendour adorned the Protomartyr's countenance; when Stephen, in the presence of his murderers, bare witness to the resurrection and exaltation of his Lord†. As Moses was permitted to enter into the Holy of Holies, to receive, in that figurative heaven, the commands of God;—so was St. Paul, on a certain occasion, caught up into paradise itself, to that celestial temple and holy place not made by hands, of which the earthly edifice was but a shadow. The gift of prophecy, which was communicated, in Horeb, to the seventy elders of the Israelitish nation, was not only equalled but greatly surpassed by that fiery stream of power, which in the

\* Exod. xl. 34. 2 Chron. vii. 2. Acts ii. 3. 1 Cor. vi. 19.

† Exod. xxxiv. 22. Acts vi. 15.



earliest days of the Messiah's kingdom was poured out on the sons and daughters of Jerusalem\*: and we may advantageously contrast with the tremendous and destructive evidences of God's presence which were given under the ancient Covenant, those miracles of blessing and of peace, whereby the Apostles of Christ could raise the dead, and cast out devils, and take up serpents in their hands, and open the eyes of the blind, and proclaim, in the proper tongues of every kindred and nation and people, the things which belonged unto their eternal peace.

So striking, indeed, are the instances recorded in the apostolic writings, in which the miraculous and visible patronage of God's Spirit was afforded to the orphan Church of Christ, that it cannot reasonably excite our wonder, that some eminent commentators should seek no further than these extraordinary and temporary aids for the accomplishment of our Saviour's promise; and should recognize, in the powers

\* Numbers vii. 89. 2 Cor. xii. 4. Numbers xi. 24. Acts ii. 17.

accorded to the primitive teachers of the Gospel, the whole of that comfort which it was the office of the Paraclete to bestow<sup>2</sup>.

But notwithstanding the acknowledged value of the advantages thus conferred, it may be doubted, whether, great as they were, they could have in themselves compensated to the immediate followers of Christ for the recent loss of their Master. And it is certain that many are entitled, by the words of Christ, to a share in the peculiar comfort of the Holy Ghost, to whom these definite advantages have been at no time accorded.

The promise, as we have seen in the preceding Lecture, was not to the apostolic age alone, but to every succeeding generation of Christians from the death of the Messiah to the moment of his triumphant return. But though there be more, perhaps, than a single church in Christendom, which has not as yet explicitly abandoned her pretensions to supernatural endowment, yet by even those who still advance such claims, the gifts of healing and of exorcism

exorcism are acknowledged to be enjoyed by a very small number of individuals only; and the general avowal of the several Protestant sects, and the tacit admission of the best and wisest individuals in the Greek and Roman communions, evince at least that, whatever exceptions may be pretended to the general rule, and however we may fail to fix the period at which the miraculous aids of our religion were withdrawn, such miraculous aids have not been for many ages vouchsafed to the preachers of any Christian community.

Nor is that a sufficient answer by which this objection is usually encountered;—the answer, namely, that “the difference of  
“situation and circumstance between the  
“Christians of the present day and the  
“original planters of our faith, has justified the Almighty in withdrawing from  
“the maturer growth of the tree of life  
“those props and standards which were  
“needful in her sapling condition: that  
“we have, at present, no occasion for supernatural powers, and that therefore we  
“enjoy them no longer.”

For, 1st, The fact itself on which this argument reposes, that miracles are no longer required for the progress of the Christian faith, is one which, though it be a favourite topic with the great majority of apologists for the truth, is, nevertheless, not easily to be defended.

There are many Christians at the present day, and there have been many more at every period since the cessation of supernatural gifts, who have spent with little fruit, but with a sincerity which it would ill become us to impeach, their labours and their lives in the instruction of Mohammedans and Pagans.

But have not men like these occasionally experienced a perplexing and a painful want of supernatural credentials, in situations in which such credentials are most especially needful and appropriate? Or to what other cause than the lack of such apostolic endowments can we ascribe the feeble advances of our faith in later times, compared with that most rapid and abundant stream of converts which flowed in from all the corners of the world  
on



on the labours of the primitive missionaries?

That miracles would now be useless, is a conclusion which we have no right to draw from the fact that they are seen no longer. The dispensations of our almighty Father are too full of mystery for us to determine, whether he design the conversion of the remaining Gentiles by the credit of those recorded miracles which brought their first-fruits to his altar; or whether he may defer a while, till the time of their ingathering be come, those fresh manifestations of his glory and power which are to enlighten their uttermost darkness.

For the rarity of miracles a better reason may, perhaps, be found, in the consideration that, if they were common, they would be miracles no longer. Those visible pledges of God's interference which are calculated in an especial manner to arouse the attention of mankind, would, if often repeated, excite no more attention than the dawn and sunset, or the receding and returning tide. They are restricted, therefore, by almighty Wisdom to those solemn

occurrences which are to be ever memorable among men; and not only may it be said that such displays of power are wonderful because they are rare, but that they are therefore rare in order that they may be wonderful. And, instead of urging that miracles have ceased because they are no longer needed, it may be said, perhaps, with more conformity to truth, and, certainly, with as much humility, that God in these later days has left us to ourselves, that we may feel more perfectly our own weakness, and our want of his assistance.

But, 2dly, If we should concede that supernatural aids are now no longer needed, as being superseded by the diffusion of knowledge and the protection of Christian Sovereigns; though this, beyond a doubt, would admirably justify the ways of Providence in ceasing to concede such powers to men, provided their continuance were a matter of free grace and favour; yet, if the grant of such powers to the Church be the whole or even any essential part of the promise made by Christ, the reasoning will apply no longer.

For that which is once promised is no longer in the power of any one to give or to withhold at pleasure. However free the bounty may at first have been, the promise is a covenant not to be dissolved without the full concurrence of the recipient party: and though his circumstances may have, since, so completely altered, as no longer to require our bounty; yet, if such a change were not foreseen and provided for, or tacitly, at least, implied in the original nature of our agreement, the promise may itself be chargeable with improvidence, but we cannot, with honour, dispense ourselves from its full and fair fulfilment.

Nor, further, can it be said with truth, that, in the present instance, the circumstances which were contemplated in the original promise of a Comforter have at any time ceased to operate. It was the blessing of an infallible Guide, the guardianship of a visible and incarnate Deity, the presence of the Son of God himself, for which the coming of the Paraclete was to compensate. And, till the return of Christ to earth, and so long as we no less than the Apostles are

mourners for his absence, and for that unequal state of worldly things which his last great advent is to remedy, we are entitled, equally with the Apostles, to look up with pious confidence for the same comfort which, for the same reason, was promised to us as to them.

It is plain, therefore, that a temporary and partial benefit is by no means, in itself, an adequate fulfilment of a promise made to every generation of the faithful, and to each individual believer; and it is necessary, if we desire to evince the accomplishment of our Saviour's gracious assurance, to understand it of some more general and pervading benefit, in which not the apostolic age alone, but every succeeding Christian either has or might have partaken.

Accordingly, it has been supposed by the great majority of commentators, that, though the promise of our Saviour was immediately and literally fulfilled to the Apostles in the gift of those miraculous powers which were necessary to their peculiar situation, yet did it, in its implied  
and



and secondary sense, extend to all believers, in the ordinary means of improvement which the same good Spirit has never ceased to bestow. And, when they are further asked, in what peculiar blessings we experience, in modern times, that present and abiding Paraclete whom our Saviour has promised to his Church? it has been usual to refer us to those sacred institutions which are the outward badges of our profession, as well as to that inward grace by which only the external sign is made available to our holiness here and our endless happiness hereafter.

The presence of the Comforter has thus been sought in the Sacraments of the Eucharist and of Baptism; in the succession of a Ministry apostolically ordained and governed; and, above all, in those secret aids and blessed influences, which, from the greater frequency of their occurrence, and not from any supposed or real inferiority in their value, are distinguished from the gifts of supernatural power and knowledge as the ordinary graces of the Holy Ghost<sup>b</sup>.

And,

And, by thus supposing that our Saviour's promise has been fulfilled in different ways to different generations of his people, our Protestant divines have appeared to elude, with sufficient dexterity, the opposing and almost equal difficulties of admitting, on the one hand, the arrogant and superstitious claims of the Romish Hierarchy, and of confining, on the other, to certain persons and periods only, a comfort which was announced without limitation, as the future privilege of all believers in the Messiah.

Nor, if the compensation which the Church was to receive had been described by our Lord under the general name of Grace or Comfort only, can it be denied, that this solution of the difficulty would have been recommended to our adoption by very strong apparent reasons.

Both grace and comfort, if they are not necessarily inherent in the washing of regeneration and the Eucharistic bread and wine, may, at least, be attained by a proper use of these external means. Both grace and comfort are dispensed to the  
Church

Church in the preaching of God's word by his appointed messengers, and by the pardon which, on his behalf, they announce to the truly penitent. Both are in like manner perceived to flow from those secret aids to which the name itself of grace is peculiarly and emphatically given; those aids which, as we believe, both prevent and follow our every endeavour after holiness; which, as preliminaries to conversion, and as helps to perseverance, are absolutely necessary to unlock the gate of heaven to our entrance, or to support us in our upward journey.

Had, then, our Saviour's words amounted to no more than a general assurance of help and comfort to be, on his behalf, afforded by the Spirit of God, any spiritual grace whatever might be regarded as sufficient to discharge the debt of mercy to which that promise made him liable. Or, if the terms of the promise were sufficiently answered by those less brilliant aids, which only are continued to these latter ages of Christianity, it might be urged with reason, that we have no ground to complain,

complain, if, when we ourselves receive even a bare fulfilment of our Lord's assurance, we beheld a more abundant mercy exercised by God in the case of former generations. While we ourselves have all which was agreed upon, our "eye" must not "be evil," if the goodness of our Master should, in other instances, "do what he will with his own."

Had the promise, then, been general, we might, with the learned Hammond, have readily acknowledged, that the comfort of the Paraclete is perpetual in the Church, inasmuch as our external and internal exercises of devotion and piety owe their value to his unseen fellowship; nor should I hesitate to reckon in the list of his benefits, that continued protection amid the changes and chances of the world, whereby all things are made to work together for the benefit of those who love the Son of God, and who hope for his second appearance. Of this providential guardianship of the Church, its duration through the various dangers of nineteen centuries is in itself a proof, if other and  
more



more definite instances were wanting, which might suffice to the ample confirmation of our faith and justification of our gratitude. It is a guardianship, too, which, from the testimonies collected in my last discourse, we may, without, I trust, a criminal presumption, ascribe to the especial and definite agency of him, to whose honour these labours are devoted; who is the ruling Principle, by whom the Almighty Father disposes of the fates and fortunes of mankind; in whose protection the devout and innocent of every age and country are partakers; whose larger bounty clothes the lilies of the field, and extends the broad shield of omnipotence above the sparrow's wing.

But though, in all these instances of mercy and of power, we have sufficient reason afforded us in Scripture to adore the presence and the bounty of God's Spirit; it is impossible to conceal from ourselves that, so far as this particular promise is concerned, these instances are all inapplicable. While the promise of a Comforter is made to all, its terms are too definite

finite to allow of such inequality in its distribution; and they are terms which, neither the institution of sacramental observances, nor the succession of an apostolical Ministry, nor the providential disposal of worldly affairs in favour of the Church of Christ, can properly be said to fulfil.

The Paraclete, whose advent our Saviour foretold, (under which definite character only we are now considering the Holy Ghost,) the Paraclete was “to teach  
“ the Disciples all things, and bring all  
“ things to their memory, whatever Christ  
“ had spoken.” As the Vicar of our Lord, and the Advocate of the Christian cause, he was to refute the calumnies to which the Messiah’s name had been exposed, and to convict the world of sin in the great controversy between God and his creatures. He was “to guide” the faithful “into all truth,” and he was to “shew  
“ them things to come\*.”

Now it is plain that, any otherwise than as significant and pious ceremonies, nei-

\* John xiv. 26. xv. 26. xvi. 8, 13.

ther baptism nor the eucharist can be said to teach us any thing. And, though it be the office of Bishops and Presbyters to instruct their weaker brethren, and to guide them, so far as their own lights extend, into the knowledge of religious truth, yet have not, in these latter ages of the world, either Presbyters or Bishops any peculiar source of knowledge, which is not accessible to whichever of their hearers shall bestow a similar time and labour in its acquirement. And some instance must be found, in which the Spirit of God instructs the Clergy themselves, as he instructed their apostolic predecessors, before they can be allowed to identify, as the Apostles did of old, their canons with the canons of the Holy Ghost; or to maintain, that it is by their agency, that the protection and guidance of the Comforter continue to be afforded to the Christian Church.

But there is another and a yet more convincing reason, why neither the sacramental ordinances, nor the appointment and succession of the Christian Ministry, can

can have been intended in our Saviour's promise. They neither of them answer to the character of peculiar privileges; and neither of them can, in point of fact, be considered as emanating from the Holy Ghost in his peculiar character of Paraclete. 1. They are not peculiar nor distinctive marks of Christianity. The rites of baptism and the eucharist (I need hardly recall the circumstance to the memory of my present audience) were ceremonies already not unknown to the Jews, and (excepting in their application to the Trinity and the Christian Covenant) are rather to be considered as points, in which the followers of Jesus continue to resemble the house of Israel, than as features, whereby we are distinguished from them<sup>d</sup>.

In like manner, the form of ordination, which our Lord employed, the powers conceded, and the duties imposed on the elders of the New Covenant, were precisely the same as, from the time of Moses downwards, had belonged to the Scribes and Rabbins of the old<sup>e</sup>; and it has been doubted, by men whose opinions are entitled



titled to no common attention, whether, where Rabbinical imposition of hands had been previously conferred in the synagogue, any second ordination was required or practised, in order to admit a convert to the ministry of the apostolic Church<sup>f</sup>.

But whatever degree of weight we may assign to this last hypothesis, (and the foundation on which it stands is, doubtless, too weak to support any very solid superstructure,) it is certain, 2dly, that both the sacramental ordinances, and the consecration of the Apostles to their pastoral office, were institutions of the Messiah himself before his final departure from the world, and his triumphant return to the Father. But this final departure, as is evident from the tenor of our Saviour's promise, was to precede the Holy Ghost's great advent in his peculiar character of Paraclete. And it is universally acknowledged, that the completion of this promise did not, in fact, take place till the day of Pentecost, nor till after the Apostles had repeatedly partaken in the spiritual benefits, whatever they are, which arise from the eucharistic banquet<sup>g</sup>, and

had.

had, in the ordination of St. Matthias, as one of their number, proceeded to the most solemn exercise possible, of their Rabbinical or Episcopal function<sup>b</sup>. It follows, therefore, that the benefit, which the Spirit of God was to dispense to the Church as its Paraclete, and as the Vicar of the Messiah, was something distinct from the powers communicated to the Apostles of guiding and governing the flock of Christ, or from our mystical fellowship with the same good Spirit in ordination or the sacraments.

To that circumstance of the hypothesis, indeed, which recognizes the Holy Ghost as Patron and Comforter of the Church, in his providential guidance and protection of its temporal interests, the above objections do not, with equal force, apply. This protection, which, while Christ was yet in the world, he himself afforded to his followers, has since, apparently, been afforded by that Spirit of God, which, in elder times, made the mountains plain before the counsels of Zerubbabel\* ; and such

\* Zechariah iv. 6, 7.

protection so perfectly answers to the general character implied by the word Παράκλητος, that I should not, perhaps, have sought elsewhere for the accomplishment of our Saviour's promise, if it were not for the consideration, 1st, That the departure of Christ was not compensated for by the mere continuance of that protection from the third Person in the Trinity, which the Apostles had already, in yet more ample measure, received from the second in that awful union; 2dly, That the terms of the promise under consideration have no reference, direct or implied, to the temporal and providential guardianship of the Christian community. The providential government and protection of the Church is not, then, that particular dispensation of mercy or power, whereby the assurance of our Lord is, in these latter days, accomplished.

Let us proceed, then, to consider, how far its characters correspond with those internal and ordinary influences of the Spirit, by whose fertilizing dews our hearts are softened, and by their mild and gentle beams ameliorated and subdued; which



console us under the evils, and correct us amid the dangerous prosperity of the world ; which direct our choice to happiness and strengthen our resolution in the pursuit of that which we have chosen ; which rouse us by their wholesome terrors from the swinish lethargy of sin, and rebuke in our awakened soul the no less fatal whispers of despair.

And we shall do well, in this inquiry, to employ no common share of attention and accuracy, on account both of the extreme importance of the practical results which it involves, and of the opposite and fatal errors to which an inaccurate conception of the benefits conferred by the Spirit of God, have conducted the enthusiast and the unbeliever.

For with unbelievers the modern Socinian will, in this respect, be, not unjustly, reckoned ; inasmuch as (disdaining the timid dissent of his more cautious and more learned predecessors of the Rakovian and Batavian schools) he has denied not only the personal existence of Him to whose peculiar agency we ascribe the gift of  
grace,



grace, but that gift itself, by whomsoever dispensed, from which our strength proceeds, and on which our hopes of triumph are founded.

Those illapses of blessedness, that hallowed intercourse with God which unites our Spirit to the Eternal Mind, and which renews the brilliance of our borrowed flame by approaching it to that source of living light whence first its stream proceeded; that life of God in the human soul, which, in every age of Christianity, has cheered the labours of the saint, and revived the hopes of the penitent, is discarded by the modern reformers of our faith, as the dream of enthusiastic self-conceit, the hyperbole of Monks and Platonists. It may, therefore, be advisable, before we consider the connection of those aids with the particular promise now under consideration, to shew, that such aids are really afforded; and to extricate the definition, which is given of them by the Church, from the confused and contradictory circumstances with which they have been described by indiscreet religionists, and

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which,

which, more, perhaps, than any other cause, have led the Deist and Unitarian altogether to deny their existence.

The influence, therefore, of which we now are speaking, is not supposed by rational believers to convey any fresh ideas intuitively to the mind, nor to encroach, even in the smallest degree, on the bounds of miracle or prophecy.

Though distinct, in itself, from all external sources of knowledge and improvement, it is from a reference to the knowledge acquired by such means that its practical advantage is derived: it is a blessing whereby our learning, our pains, and our prayers, are sanctified to our instruction and salvation, not, in itself, a substitute for prayer or pains or learning.

But though such aids and such exertions are not hereby dispensed with, yet, without this gracious influence, such outward helps can, as we believe, avail us nothing. Without that holy energy, which it is in the bosom of God to grant or to withhold, we may vainly study the evidences

dences of religion, and vainly aspire to shew forth in our practice the lessons of holiness which our outward ears have imbibed. Where Grace is wanting we have neither power nor effectual will to raise our affections beyond the narrow circle of mortality; nor, having once assented to the hopes and precepts of religion, to retain those hopes and precepts in our minds as a pervading and triumphant principle. This power, then, of desiring, and (so far as guilty but repentant creatures can deserve it) of deserving future glory, we ascribe to the immediate agency of a celestial Spirit on the soul.

I say, his *immediate* agency; because, as the first and universal principle of nature, and as, on a fixed and general system, dispensing by his will all secondary causes, not only the Unitarian but the philosophic Theist will probably allow that our ideas, our motives, and our affections, are regulated by the will and permission of the Almighty.

But, that effect which they ascribe to God through the instrumentality of second

causes and the objects of bodily perception, we are taught by Scripture to impute to a primary and purely intellectual intercourse, which differs only from those aids which were afforded to the ancient Prophets in the comparative frequency of its illapses, and the subject-matter of its communication. A grace it is, which, as distinguished from the inspiration of supernatural knowledge and power, may be defined, perhaps, without impropriety, as the inspiration of religious feeling and recollection.

That an intercourse of this kind may exist to any conceivable extent between the Maker of the world and his creatures, will be admitted, I apprehend, by all reasonable Theists, to rank, at least, in the number of those moral possibilities, which may be received as facts, on the production of sufficient evidence.

The Theist will allow, that it is as possible that the Supreme Being should direct our minds by an immediate act of his will to the perception of certain important inferences from those objects which  
are



are offered to our senses, as that the objects themselves should be so modified by his disposal, as to produce the same concatenation of ideas as their natural and inevitable result. And if the Theist be not also a Materialist; if he have sufficiently considered the circumstances of our intellectual nature, and the probability that those powers which have no imaginable connection with the body, belong to something distinct from it, he may admit, that we can form, at least, a notion as clear of the manner in which one intellectual being can make an impression on another, as of the manner in which body and mind can exert a mutual influence. He may acknowledge that it is at least as possible that God should, occasionally, communicate with the souls of his creatures, as that he should, sometimes, affect their material composition.

Nor will the materialism of our modern Unitarians prevent their perceiving that, in the same manner as the Almighty infused into the organic intellect of the ancient Prophets a supernatural acquaintance

ance with truths unknown before; he may, whenever he sees fitting, and by whatever process, infuse into ourselves a clearer perception or a seasonable recollection of those truths which are revealed already. Against the possibility, therefore, of our hypothesis, there is nothing which can be reasonably objected, while all which has yet been urged against its probability or certainty may be reduced to the following assertions: that an interference of this nature is one of which we have no distinct experience; that it is unnecessary, inasmuch as the phenomena ascribed to it may be resolved from other causes, and that it is no where revealed in Scripture.

To the first of these objections an answer is hardly necessary, inasmuch as we are justified, on every principle of reason and revelation, in inferring the reality of an operation from its perceptible effect, even where the act and its agent are, by our present faculties, indistinguishable. But the existence of those effects which we ascribe to grace, the conception, namely, of holy thoughts, and the kindling of religious affections,

affections, is fortunately, in itself, no matter of controversy; and, of the only conceivable operations by which this effect can be produced, the one being as possible, at least, as the other, it is a question which remains to be decided by their respective evidence, which of the two is most probable.

We are told, however, in the second place, that the habits of Christian faith and virtue may be acquired like any other habits whatever; that it is by evidence and not by feeling that we have been originally converted to the faith; and that the same conviction of the importance and truth of Christianity which a due consideration of those evidences will engender, is sufficient to enforce its doctrines on our practice without any other or supernatural assistance. It is urged, that in worldly interests, we are enabled to postpone the less to the greater advantage without calling down the Holy Ghost from heaven to strengthen us in our resolution; and that there is no more necessity for his assistance to make the scale preponderate in favour of virtue  
against



against vice, than on the side of worldly ambition or avarice against the temptations of sloth and sensuality.

Whatever, it has been said, either from prejudice or conviction, is regarded as the chief earthly good of man, will be pursued, for the most part, with sufficient steadiness, notwithstanding all seduction from other and interfering objects. And if we are but as well convinced that the promises and threatenings of Christianity are true as we are that renown and wealth will, in this world, yield us happiness, we shall find our natural perceptions of good and evil, and our natural recollection of principles before received, no less sufficient to perseverance in our pursuit of endless life, than we find them now sufficient to support and stimulate our labours after transitory happiness.

But, where supernatural influences are not required, we cannot reasonably expect to receive them; and it is therefore, we are told, improbable and unphilosophical to resort to a special interposition of the Almighty, where the same effect may be reasonably



reasonably ascribed to natural and external causes.

I have stated this objection with all the force of which it is fairly susceptible, though it will be observed that much of its apparent plausibility in the writings of our religious opponents arises from the dextrous use of two particular epithets, the epithets of “supernatural” and “especial.”

In a certain sense these terms are, doubtless, applicable to whatever is not effected by our own bodily or mental powers, or by that chain of external causes which belong to the visible and material world. It is plain, however, that in their popular and usual sense of rare and miraculous interference, they are no more applicable to that influence which we suppose the Almighty ordinarily and usually to exert on the souls of men, than that which our adversaries are willing to confess he in the visible world, and through the medium of material agents, exercises on our nerves and senses.

In the definition itself which is usually given of these spiritual interferences, we  
call

call them “the ordinary graces of the Holy Ghost;” and (if the Holy Ghost have been correctly stated, in a former Lecture, to be the directing and sustaining Providence of the world) these ordinary graces may, for all which yet appears, extend as widely and act with no less conformity to the general rules of the Almighty’s government, than the annual return of the seasons or the rising and setting sun.

Nor, if mind can act on body as well as body on mind, is it possible for us to say to what extent, in the ordinary affairs of life, and in matters which are only incidentally connected with religion, the government of the world itself may be carried on by a similar influence, and the Spirit of the Most High be, more or less, continually present, to direct our attention and determine our choice between the various motives which contend around us for the preference, and the various lines of action to which those motives point the way. The grace, then, of which we speak, may be, in truth, a constituent part of the most extensive and important of all our Maker’s dispen-

dispensations; of that inspecting, namely, and corrective care whence the moral world derives its power of controlling and conquering the material creation, and by which and through which all things work together for the welfare of those who love him.

And this may shew the childish weakness of an objection advanced by the same person to whose works I have already frequently referred; that “the agency which “is ascribed to God by the sacred Writers “extends to evil as well as to good;”—that “it hardens the heart of Pharaoh as “well as opens that of Lydia, and therefore “it is a general and not a particular influence;” and that, “consequently, the “popular language of the sacred Writers “by no means authorizes the conclusion, that God ever interposes supernaturally to produce moral effects on the “world\*.”

If it be possible to distribute this elaborate argument according to the usual rules

\* Belsham, Review of Wilberforce, p. 60.

of logical precision, it would form, perhaps, the following syllogism.

Both good and evil are ascribed in Scripture to the influence of God.

But we cannot impute evil to his particular influence.

Therefore, the influence which produces good is not particular, but general.

Now in this argument there are the following radical errors. First, The Unitarian notions of Scripture must, surely, be very different from those which, with the Orthodox, render that sacred Volume the guide of our lives and our comfort in the hour of dissolution, if they suppose that any action really and intrinsically evil is therein ascribed to the influence of the Almighty. Undoubtedly, the example which Mr. Belsham produces is by no means sufficient to give rise to an imputation so horrible. The sentence of judicial blindness and abandonment pronounced on the Egyptian tyrant is not in itself more inconsistent with the goodness of our heavenly Governor, than any other dispensation by which an incorrigible offender is doomed to



to shame and suffering for the advantage and instruction of the world ; or by which the same offender, after sentence has finally gone forth, is prevented from escaping his danger. By those who recollect the opinion of the ancient Jews as to the seat of the rational faculties, to “ harden “ the heart” is readily understood to be nothing else than to confuse the understanding. But surely, when a criminal is reserved for exemplary punishment, it matters little, so far as the individual is concerned, whether the fetters be on his body or his mind ; whether he be detained in the captivity of an earthly dungeon, or in the labyrinth of prejudice and foolish hope ; whether repentance be rendered vain and escape impossible by the pressure of external circumstances ; or whether the yet more awful spectacle be displayed, of rendering the sinner his own executioner, and of depriving (as God is said to do, not only by Jewish, but by heathen moralists) those miserable persons of their natural prudence, whom for their crimes he purposes to destroy. The hardening, then, of

Pharaoh's heart may be ascribed (as Moses, doubtless, does ascribe it) to an immediate and particular interposition of Providence, without any even the smallest imputation on the goodness and wisdom of the Most High.

Secondly, I will not insist, (as, nevertheless, it were easy for me to do,) that the distinction supposed in the minor proposition between general and particular providence, when applied to a Being by whom not only the principles of his laws, but the detail of their consequences is known, is altogether futile and unphilosophical. For,

Thirdly, Though we should admit, (which has not as yet been proved,) that the moral evil which exists in the world takes its rise from God's appointment; and though we should also admit that its particular instances flowed from some general law of his government, of which the consequences to individuals were, by the Lawgiver, overlooked or unknown; yet still it would by no means follow, that the same analogy will hold with all the particular instances  
of

of good which occur in the world's administration.

If a machine be employed to answer a general purpose, are we forbidden, with our own hands, to extricate any unfortunate insect which may have become entangled in its wheels? If not, then surely, though we were to seek the cause of Pharaoh's obstinacy in the general operation of external circumstances, yet might the humble faith of the Roman centurion in the Gospel, and the candid attention of Lydia as recorded in the Acts, be regarded as especial interferences of their eternal Guardian, to deliver them from the natural but fatal effects of early prejudice, or national and official pride.

But, Fourthly, I am loth to impute to our adversaries the practical Epicurism of those who would teach that, the machine of events once set in motion, the agency of the Almighty is at an end. They will not, I trust, maintain, that the sabbath of Providence has lasted since man was framed, and that, without any sustaining or superintending care of that goodly engine



which he has contrived, our Father has left his creatures to float at random down the current of circumstances, and to draw out our blanks and prizes of vice or virtue, happiness or misery, as the wheel of events turns round. With such an error the Socinians are not, I trust, infected; since they admit, in words at least, that an influence or energy of the Almighty “is exerted in every event of life, according to certain rules which God has prescribed to himself\*.”

But would they reduce this energy to a merely colourless fluid, which takes its tint of good or evil from the subjects on which it is successively or severally exerted? Or can they conceal from themselves, that such an influence as is here described is equivalent to no influence at all? Or what definition can these philosophical inquirers produce of that which they call a general providence, if it be not a succession of particular interferences; an influence by certain means and in certain cases exerted,

\* Belsham, ubi supra, p. 59.

whereby



whereby the course of events is varied in our favour, or in order to our punishment, from that natural succession which, without such interference, would have followed?

Were it otherwise, all prayer were vain, whether for temporal deliverance in this world, or salvation in the world to come; and, if vain, superstitious, then, and abominable. For prayer, in its very essence, implies that the object sought for is as yet uncertain; that it is something which we fear to lose, unless it were asked for earnestly from God; something which God may continue to withhold notwithstanding all our warmest devotions, but which without such devotions we cannot reasonably hope to obtain.

It were an impious flattery of our Maker to entreat at his hands those blessings which, whether we prayed for them or no, would be given or withheld indifferently; and, if it be true indeed that “time and chance  
“come alike to all the sons of men\*,”  
our Master has but laid on us a fruit-

\* Eccl. ix. 11.

less labour in enjoining us to ask for daily bread, for peace, for deliverance from evil.

But if a special interference be in any case admissible, is it not, at least, as probable that such divine interposition takes place by mental as by external influence? Is it not as easy to believe that our thoughts are turned to such among the surrounding objects, as, properly employed, may conduce to our advantage, as to expect that the course of external events shall be on our account superseded, or that the properties of the material world are continually altered by our prayers? There have been those, (we are taught by an authority which no Unitarian has, as yet, expressly ventured to deny,) there have been those who “were saved from their distress when  
“they cried unto the Lord in trouble\* ;” and it is a question which may teach us, at least, humility in our speculative inquiries, whether they were thus delivered by the gift of internal light to avoid their danger, or by the abatement of the dangerous objects themselves.

\* Psalm cvii. 19.

And if those assertions be correct, which in so many passages of Scripture impute to celestial inspiration not our virtues only, but our temporal endowments and prosperity<sup>k</sup>; are we blamed for suspecting that the grace which softens our hearts to the impressions of goodness, and which preserves those lessons once inscribed there from the dangers of neglect or temptation, that this grace (so far from being an anomaly in our Maker's government) is, perhaps, the most conspicuous, and surely the most important instance in which that parental love is manifested, which, as it first created, still continues to sustain the universal frame of nature?

Should we concede then to the objection of our adversaries, that the habits of religion and virtue are acquired like all other laudable and useful habits, (for every habit of mental exertion, unless when ill directed, is useful, doubtless, and laudable,) it will by no means follow, that the agency of the Holy Ghost is not displayed in the particular instances of repentance and regeneration. The concession may



teach us rather to adore his presence in a yet wider range of influence than that which is generally ascribed to him, and to beseech his blessing not only on our alms-deeds and our prayers, but on every other useful and innocent pursuit in which we are occupied. Thrice happy then when all our toils and objects are such as he may favour!

Unhappily, however, it will appear on farther inquiry, that the improvement of the heart is, indeed, attended with more and greater difficulties than any other pursuit or occupation; difficulties so peculiar, as to demand at every step a stronger arm than human resolution can supply to support and rein our progress.

Those worshippers of nature who, with so much eloquence, maintain that our innate tendency is, on the whole, to truth and goodness, forget that every act of real virtue implies a degree of self-control, and that every vice is, in itself, an act of indulgence. But, is that condition natural which is accompanied by labour and pain? or can that be considered as any thing



thing else than an innate propensity to evil, to which our bodily constitution inclines us? Do we paint our way to hell as any other than a smooth and downward passage? or, are we so constituted by nature as, like Milton's angels, to ascend with greater facility than we fall?

It is no solid objection to these fatal truths to observe, as has been observed by ancient as well as modern sophistry, that "the childhood of man is playful and comparatively harmless;" that "no man has, at once, attained the summit of wickedness;" that "there is, on the whole, less vice than virtue in the world;" that "we are what God created us."

The first of these is a privilege which we possess in common with the wildest and most ferocious animals<sup>1</sup>, and that the progress of vice is, in maturer manhood, gradual, may be accounted for from very different causes than a natural preference of virtue.

It will be recollected, that from our earliest years, we have all been in a state of  
severe

severe and unceasing discipline ; that, even with those who have been most indulged in their youth and infancy, the habit of obedience to form and the restraint of natural inclination has been induced to a degree, which in the case of no other animal but man is practised or practicable ; that the control of his passions, in a greater or less degree, is taught, for their own ease and safety, to every child by his parents, and is enforced in every youth by the strong arm of public opinion and public authority. From these restraints emancipation cannot be instantaneous ; and so long as any vestige of such chains continues, the recollection of past or the fear of future punishment must necessarily embitter the guilty draught, and strew with thorns the bed of sensual pleasure. The chained lion who has torn a passenger may tremble lest his keeper should return while he devours his surreptitious booty ; but will any doubt that the taste of blood is sweet to him ? Let them try the experiment, and restore him to his savage freedom !

Though it be true then, which I am not inclined

inclined to deny, that the first indulgence in forbidden things is accompanied with doubt and alarm; and though it were proved, which I would to God it were possible to prove satisfactorily, that the balance of good in the present stage of our existence predominates over evil; yet would neither the one nor the other of these admissions affect the general truth of our position, that we are by nature prone to evil. Both the one and the other are sufficiently accounted for by that state of social restraint, which, though it be universal, cannot be regarded as natural; and still more, perhaps, may both be referred to the ameliorating influence of that Spirit, to whose blessing, if our faith be true, the Christian should attribute every victory which he gains over himself and his selfish passions.

That we are as God created us, (though so far from being an axiom in revealed or natural religion it has been denied, both in ancient and in modern times, by some of the wisest assertors of both,) that we are as God created us, I am not myself disposed



posed to deny. Without attempting, on the present occasion, to penetrate that mysterious veil which hangs over the original state of man, or the nature and necessity consequences of that offence which was so severely visited on his posterity, it is plain, that how great soever were the privileges which Adam lost by his transgressions, yet, whatever propensities to evil we individually bring with us into the world, we bring, at least, by his permission, by whose hands we are made and fashioned.

But will it follow from hence, that God has created man perfect, or that the nature which he has given us is any otherwise good than as it answers a definite purpose? Is it not possible, at least, that the Allwise may have made us weak in order that we might learn humility? That he may have created us prone to sin, and to all the wretched consequences which are the natural effect of such a propensity, in order that we might taste a purer happiness in those sensations of joy and gratitude which are excited by deliverance and mercy, than can ever be the lot of that  
hopeless



hopeless and fearless content which belongs to an impeccable being? What if the universal good be more effectually consulted by the permission of partial evil? And may not the sin and wretchedness of the present world be a necessary feature in the vast scheme of that Providence, whose paternal care extends through infinite space and time? Of physical mischief we can discern the beneficial consequence; why may not moral ill conduce to results yet more glorious?

But, fathomless as are the depths of God's Providence in the permission of evil at all, its existence is, unfortunately, no matter of doubtful speculation. Whether our natural corruption be deduced from Adam's offence alone, or whether the propensity to sin existed in our first parents themselves, before it was called into action by the tempter, our sinful nature is a matter of daily experience; and though we cannot cease to wonder why such things are allowed to be, we cannot, if we are accurate observers, permit ourselves to doubt that such things really are.

And

And though we should ascribe to ignorance or prejudice the bitter complaints which the contemplation of human weakness has elicited from the heathen moralists; though we should refuse to acknowledge with the Grecian Poet, that “the majority  
“are always wicked,” or to complain with Ovid’s Medea that “while we see and ap-  
“prove the better course, we are urged by  
“a necessity of our nature to follow that  
“which we ourselves detest and depre-  
“cate;” we may admit, nevertheless, that some degree of credit is due to Isaiah, to Jeremiah, to the Psalmist, and to St. Paul, when they severally lament the impiety and ferocity of their contemporaries, when they teach us that the feet of man are swift to shed blood, and his heart deceitful and desperately wicked; that the inhabitants of the world have turned aside together from following after God; that the carnal mind is enmity with him, and neither is nor can be subject to his law\*.

\* Isaiah lx. 2. Jeremiah xvii. 9. Psalm xiv. 3. Romans viii. 6.

And,

And, that our human resolution is, without celestial aid, sufficient to preserve us, notwithstanding these natural propensities, in the paths of virtue, can by no means be inferred from the circumstance that these propensities are daily conquered or suppressed in the pursuit of worldly advantages.

For, though the motives for self-control which true religion offers are, doubtless, of more momentous interest than any which this world can supply, it may admit of rational and serious doubt, whether the proximity of the latter and the more distinct and vivid colouring which, in consequence of that proximity, they offer to the mental view, do not more, much more than counterbalance the awful but remoter prospects of death and judgment and an eternal Being.

It is the faintness of that sensation which hope presents, when compared with that which actually affects our bodily organs, which constitutes, in every pursuit of life, the difficulty of postponing present to contingent happiness; and this faintness will  
be



be found to increase in exact proportion as the object recedes into futurity. And as every one who lives is disposed to think that of all his prospects death and its consequences are most distant, it is probable that (however powerful in themselves to move our hope or fear may be those objects which such a prospect offers) their distance or fancied distance will often leave them less efficacy to compel our attention than those expectations of earthly praise or prosperity, which, though of value far inferior, appear at least to promise a more speedy return.

Nor can it be concealed that the conviction which we actually feel of those most awful truths which are the sanctions of religious principle, is, from the nature of things, of a fainter kind than that which we possess of earthly comfort or applause or misery. We have heard or read of hell or heaven, but we have felt the pangs of disease or hunger; we have seen the punishments inflicted by the law; we have witnessed, perhaps with envy, the parade of worldly wealth and power; and our  
cheek



cheek has burned, it may be, with that delightful glow which is communicated by the world's approbation.

The recollections, then, by which faith would, in the hour of temptation, direct our practice, being no more than fainter reflections of images which were originally embodied by fancy, (for on whatever evidence we believe, we can only fancy that which we have never seen,) must needs be less forcible than the memory of that which we have actually in our own persons experienced; and while we *believe* that the punishments of another world are something terrible, we *know* the keenness of the tortures which disappointment or disgrace can, in the present world, inflict on us.

Were it otherwise, indeed, the sanction of temporal penalties would have become, since the promulgation of the Gospel, altogether useless among men; and the knowledge of God's will and the apprehension of his justice would have suspended, long since, the axe, the fasces, and the chain, as trophies beside the Christian altar.

Unfortunately, however, we cannot avoid observing daily that such restraints are necessary still with those who never doubted the return of Christ to judgment ; and the best and the wisest of us all may recollect, perhaps, occasions when his knowledge and his faith and his godly fear would have failed with their united strength to preserve his feet from sliding, if it had not been for the fear of that disgrace or chastisement which, wicked as she is herself, the world by God's appointment continues to inflict on wickedness.

“ If, I say, I will speak thus,” (said an experienced and inspired observer of the human heart, when describing the blasphemy which arose in his soul against the ways of providence,) “ If, I say, I will “ speak thus, behold I should offend “ against the generation of thy children\*.” The recollection of the scandal which he should cause to the godly restrained those murmurs which his faith in Providence was unable entirely to quell; nor do those

\* Psalm lxxiii. 15.

good men display any knowledge of our common nature, who reject as carnal and unholy those secondary and human principles of action, whose aid in the time of his temptation even David would not disdain.

There is yet another reason why the objects of worldly prudence are more easily and, therefore, more steadily pursued by our natural powers than those which Christianity offers. They demand, in general, far fewer sacrifices at our hands. The self-controul which avarice enjoins regards our luxury and profusion only. Ambition has only to overcome the fear of death and the feeble snares of idleness: hypocrisy, to avoid those particular gratifications which are scandalous in the eyes of mankind. Nor are any of these any further renounced than as they are inconsistent with the ruling passion; and, what is of still more importance, the self-denial is always understood to be only for a time, and he who now, from some overpowering motive, resists these secondary inclinations, looks forward to a moment when,

that previous object being attained, he may enjoy himself without control. Even now they have their refreshments of vice, in which the master-fiend is not unwilling to indulge them. The miser may riot at another's cost; the conqueror, in the intervals of more serious action, while his shield hangs idle in the hall, and his battered galley is repairing on the shore, may strike, like Alcæus, his harp in the shades of revelry, and relax his toil-worn sinews in the lap of licentious indulgence<sup>m</sup>. The hypocrite has a somewhat harder task to perform; but his self-control and his cloak are cast aside together, and he enjoys with a keener zest the moments of permitted sensuality, from the contrast of the cumbrous disguise which he has relinquished.

And by all alike the mighty empire of the heart is left without coercion. Their affections, their hopes, their wishes, their fancies may riot in the boundless scope of possible and impossible gratification, and defy, from that dark and polluted asylum, the menaces of their earthly deities. What wonder,



wonder, then, that those who have, in other respects, so large a liberty, should, without any great reluctance, offer up at the shrine of their idols those few indulgences which such idols, in truth, require?

But the warfare which the Christian is enjoined to wage with himself is as endless and universal as the Platonic strife of Principles. It is not sufficient that we purchase by the surrender of a single vice a liberty for every other. It is not enough that we be occasionally abstinent, or that we refrain from overt actions, while the inward corruption remains unheeded and unknown. The free-will offering of ourselves, the subjugation of our entire affections and propensities; the confinement of those thoughts whose wanderings are open to the eyes of him who reads the soul; the government of those winged words over which the angel of vengeance watches<sup>n</sup>; a devotion consistent and uniform; a faith which faileth not; a love which thinketh no evil; a courage which can support the contempt of man, and which can dare to

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forgive

forgive those injuries which to endure is agony; these are the daily struggles to which the Christian soldier is liable, and this the steep and thorny path which only leads to glory!

And, for these things who is, of himself, sufficient? What knowledge, what faith, what hope or fear shall stimulate our feeble limbs to a task so far beyond their forces, if His power do not sustain us, from whose mercy-seat all power and wisdom flow, who gives us "grace," if we believe his Scriptures, "to help in time of need;" and will not withhold, we learn from the same Divine authority, "His Holy Ghost from those who ask him faithfully\*."

It may seem, then, that the same surviving chief of English Unitarianism (whom the single circumstance of his being thus conspicuous has already compelled me to notice more frequently than his remarkable want of learning and modesty deserve) is not more fortunate in his meta-

\* Hebrews iv. 16. Luke xi. 13.

physics than he had previously shown himself in his reference to the ancient Fathers, when he styles the interference of the Almighty with our thoughts and actions “an unphilosophical doctrine\*.” Whether it be, as he supposes, “unscriptural,” the following observations may enable my audience to form a judgment.

That the assistance of God is, in some shape or other, accorded both to excite and sustain the natural feebleness of our exertions in the cause of holiness, is apparent from several passages in Scripture. Before Lydia could receive the Gospel, it was needful that God should “open her heart:” it was “the Lord,” who “added daily to the Church of the Apostles such as should be saved.” But, not only the commencement of our Christian calling, but its furtherance by our perseverance in the duties of our profession, is ascribed by St. Paul to Him, “who, having begun a good work in us, bringeth the same to an end:” and who, as the same Apostle

\* Belsham, ubi supra, p. 150.

elsewhere expresses himself, “ both work-  
 “ eth in us to will and to do of his good  
 “ pleasure \*.”

On the abuse of this doctrine, for as such I cannot but consider it, which Augustin appears to have introduced into the Church, and which, though it have ever since his time continued to divide the Romish doctors, is among Protestants more frequently known by the name of Calvinism, I shall have occasion to speak hereafter. At present I need only observe, that such deductions, even if they necessarily flowed from the doctrine of spiritual influences, could not be safely urged against it by the modern Unitarian, since they apply with, at least, an equal force, against their own hypothesis as to the predisposition of events and causes, in whose inextricable chain we are, necessarily, no less passive than the component parts of a cotton-mill.

And with whatever indignation the Fatalists may disclaim the system of absolute decrees †, it is evident that the effect is the

\* Acts ii. 47. xvi. 14. Phil. i. 6. ii. 3.

† Belsham, ubi supra. Preface, p. iv.



same, whether the character of each individual be, from all eternity, elected, or condemned to holiness or vice by the immediate agency of God's Spirit; or whether the same character be destined to receive its tincture from the circumstances through which it must inevitably pass, and of which the brighter or darker hues no less necessarily communicate themselves to the mind, than the ingredients of a dye determine the colour of the web which is immersed in it. The only difference should seem to be, that the Unitarian ascribes to the action of a machine those dispensations in which the Calvinist contemplates the immediate hand of the Almighty; but both the former as well as the second (unless he be really disposed to install the Aristophanic "vortex" in the room of Jupiter \*) must, in consistency with his principles, ascribe to the absolute power of God, whatever God is supposed, whether mediately or immediately, to perform.

But, further, not only are our birth and

\* Aristoph. Nubes. 830. Δῖνος βασιλεύει τὸν Δῖ' ἐξεληλακώς.

growth in holiness imputed in Scripture to the preventing and furthering grace of God: this grace is, moreover, expressly identified with the grace or assistance of that same Holy Ghost, by whose agency the Prophets were taught futurity, and from whom and by whom the Apostles gained their knowledge of the will and Gospel of the Lord. "Thy Spirit is good," are the words of David when praying for power to amend his life; "lead me to the "land of uprightness!" "Uphold me," are the words of the same illustrious penitent, "with thy free (or liberating) Spirit!" Not only are "counsel and knowledge" ascribed by Isaiah to the Spirit's operation, but "the fear," moreover, "of the Lord." Christ in like manner assures us, that his Father will not deny "the Holy Ghost to those who ask him" faithfully. The conscience of St. Paul "bare him witness in the Holy Ghost." "The Holy Ghost," as the Giver of virtue, is reckoned up by the same Apostle, in the same breath with "kindness and brotherly love" To the influence of the Spirit,  
not

not only “knowledge,” but “faith” and “patience” are ascribed. It is through “the Spirit” that we are enabled to “mortify the works of the flesh;” and the same Spirit is said, by inspiring our souls with fervour and holy desires, to intercede for us with “unutterable groanings\*.”

But, that it is a sanctifying and improving grace, and not the grace of miraculous knowledge or power, which is to be understood in these expressions, is apparent from their general tenour. Miraculous power and knowledge can neither set us free from sin, nor are able, of themselves, to make us holy. Those cannot be *miraculous gifts* which our Saviour, in a discourse not directed to his Apostles alone, but to the mighty multitude who attended his preaching on the mount, engages to accord to *all* who ask them. With the testimony of a good conscience the power of tongues or prophecy has no imaginable concern. The gifts of kind-

\* Psalm li. 12. <sup>143</sup>~~cxiii~~ 10. Isaiah xi. 2. Luke xi. 13. Rom. ix. 1. 2 Cor. vi. 6. Gal. v. 22. Rom. viii. 13, 26.

ness, of patience, of brotherly love, were so far from being implied in the possession of those miraculous endowments which the early Christians enjoyed, that it was possible to possess these last in their highest perfection, and yet to perish for want of the grace of charity; while the tumultuous inspiration and factious wonders of the Corinthian Church may prove that (far from being necessarily productive of peace and holiness) such lofty distinctions were often in themselves a snare. Had Balaam been no prophet, he would not have been tempted to disobey the Lord; and St. Paul himself required, we know, a keen though a merciful chastisement, lest his human pride should receive a fatal stimulus, through the dazzling abundance of his revelations\*.

Since, then, the gifts of holiness and peace are entirely different from the gift of miraculous power, while yet both the one and the other of these are imputed in Scripture to the Holy Ghost; the one of

\* 1 Cor. xiii. 1, 2, 3. xiv. passim. Numb. xxii. 2 Cor. xii. 7.



two conclusions must, I apprehend, inevitably follow ; either that both the one and the other are produced by a similar operation on the mind ; or else that they are distinct operations of the same personal agent, the everlasting Spirit of God.

And, of these admissions, either is sufficient for the purpose of my present argument. Either is sufficient to prove that the influence of the Holy Ghost, however we define him, (on which point, however, my previous Lectures have, I trust, left little difficulty,) is productive of and necessary to produce, not only the extraordinary powers but the ordinary graces of the Christian Church and character. From his bounty we derive alike those rare endowments which fall to the lot of a very few, in order that the remainder may, by their means, be edified, and those not less blessed though, perhaps, less brilliant aids, which, though they do not qualify us to perform, on earth, the distinguished parts of Prophets or Evangelists, are a necessary preparation for those far nobler privileges in whose meridian splendour both prophecies

cies shall cease, and tongues shall fail, and knowledge shall vanish away !

Whether these sacred influences be they of which the gift hath entitled the Holy Ghost to the character of the Christian Paraclete, must remain for future inquiry.

# NOTES

ON

## LECTURE V.

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Page 306, note a.

**CLAGITT** (on the Holy Spirit, pp. 64, 65.) expresses himself of this opinion; and the Socinians, who deny all spiritual influence in modern times, in this respect agree with him.

Page 313, note b.

Hammond, Practical Catechism, l. v. §. 3. "This the Holy Ghost doth by two ways of dispensation; 1st, outward, 2dly, inward. The outward way was his visible descending on the Apostles, and fitting them with grace, and instating them with powers,—to preach, and baptize those that received their doctrine,—to confirm those whom they had baptized, and to administer the sacrament of Christ's body and blood,—to exercise the power of the keys in censures,—and 4thly, to ordain others, and commit the same power to those which the Holy Ghost had settled in themselves, and to provide a ministry of his holy celestial calling,—to continue, by succession from one to the other, to the end of the world. All which donations and instatings were the gift of the Holy Ghost's descent, (beside the extraordinary gifts of tongues and miracles, &c. needful for those times, to preach to all nations intelligibly, and to gain belief to their preaching, but not so necessary

cessary after,) and in respect of these he is called the Paraclete, &c.”—“ Besides this, there is an inward means, the secret preventions, excitations, overshadowings, and assistances of that Spirit, all absolutely necessary to beget and continue holiness in the heart; and all these attending those outward administrations just now mentioned, and constantly going along with them, as breath goes along with words, and hallowing them to the worthy receiver, the obedient disciple.” Mr. Nolan is apparently of the same opinion. See his *Sermons on the Operations of the Holy Ghost*, p. 150. “ The promise—intimates, in the first place, a succession in the order of the priesthood; for thus only could the promise be fulfilled, that the Spirit of Christ would be with them always, even unto the end of the world. It indicates, in the next place, that his special presence was to be expected in the dispensation of those ordinances, which they were authorized to administer.” *Ibid.* pp. 208, 209. “ Of that divine and gracious influence, which diffuses itself over the soul; that patience and comfort of the Scriptures, and that peace and joy in the Holy Ghost, he is consequently the remote or immediate cause; and thus eminently verifies the words of the Apostle, and fulfils the promise of our Lord: ‘ I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.’ ” Gerhardi *Harmonia Evangelica* ad loc. “ *Promissio hæc proprie et præcipue spectat ad Apostolos, ut infallibiles essent, &c.—deinde ad eorum successores in ministerio, ut Matth. cap. 28. vers. 20. denique ad pios omnes ratione gratiosæ inhabitationis.* ”

Page 316, note c.

This appears to have been the opinion of the Author of our Homily concerning the Holy Ghost, part ii.  
p. 393.



p. 393. "Neither must we think that this Comforter was either promised, or else given, only to the Apostles, but also to the universal Church of Christ, dispersed through the whole world. For, unless the Holy Ghost had been alway present, governing and preserving the Church from the beginning, it could never have sustained so many and great brunts of affliction and persecution, with so little damage and harm as it hath."

Page 320, note d.

Targum Jonathan, ad Exod. xii. 44. "Circumcides eum (proselytum) et baptizabis eum." Pesachin Mishna, viii. 8. "Qui proselytus factus est vespera Paschatis; domus Sameæ dicit, Baptizetur et edat pascha suum vesperi." Avoda Sara, f. 46. 2. "De Baptizato qui non circumcisis est, nemo in hoc mundo litem movet, quo minus sit legitimus, sed disputant de circumciso qui non fuit baptizatus.—Rabbi Juda ait baptismum esse principale." Gemara ad Tit. Cherithoth, c. 2. "Patres vestri non ingrediebantur in foedus nisi per circumcisionem et baptismum." Ibid. tit. Jabimoth, c. 4. "Dixit Rabbi Joshuah; Invenimus de matribus nostris quia baptizatæ sunt et non circumcisæ." See also Lightfoot, Horæ Hebr. Matth. 3. Hammond, vol. i. p. 470. et seq. Ibid. vol. ii. p. 102. Wall, Hist. of Inf. Bapt. Introd. §§. 2. 3. Augustin, contr. Fulgent. "Paganus baptizat, Judæus baptizat, Saducæus baptizat, et multi extra regulam legis latæ baptizare non cessant, sed illud est unum quod verum, illud verum quod Christi." Munsterus in Matth. xxvi. 26. "Sciendum est quod is mos olim celebris fuit inter Judæos, multaque scripta habent de fractione panis et benedictione calicis.—Qui plura vult legere consulat librum רלכות 'de benedictionibus.'" Pesach. f. 117. 2. "Poculum tertium est poculum benedictionis cum benedi-

citur post cibum." (compare 1 Corinth. x. 16.) Godwyn, Moses and Aaron, l. iii. c. 2. "After these ceremonies of preparation had been performed, they then proceeded to give thanks. The master of the house, sitting down together with his guests, took a cup-full of wine in his right hand, and therewith began his consecration, after this manner: 'Blessed be thou, oh Lord our God, the King of the world, which createst the fruit of the vine.' Having said thus, he first lightly tasted of the wine, and from him it passed round the table. This grace of thanksgiving they call Bircath haiaiin, the blessing of the cup, ברכת היין. With this Christ himself seemeth to have begun his supper. 'He took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine till the kingdom of God shall come.' Luke xxii. 17, 18. After the blessing of the cup, the master of the house took the bread,—and, holding this in his hands, he consecrated it with these words: 'Blessed be thou, oh Lord God, the King of the world, which bringest forth bread out of the earth.' This consecration of bread they termed Bircath Halechem, ברכת הלהם. After the consecration he brake the bread, whence the master of the house, or he who performed these blessings in his stead, was termed Habetseang, i. e. the breaker, הבוצע. The bread being broken, he distributed to every one who sate at the table a morsel; which being done, they began to feed upon the other dishes which were provided." [Compare this Jewish practice with the abuse complained of by St. Paul, as prevalent among the Corinthians. 1 Corinth. xi. 21.] "At the end of the feast, they again gave thanks, which was performed in this manner, by the master of the house himself, or by some guest, if there were any of better note at the table:

ble : he, taking a cup of wine in both his hands, began thus ; ‘ Let us bless him who hath fed us with his own, of whose goodness we live.’ This grace they called Bircath Hamazon, ברכת המזון. *And this is thought to be the cup wherewith Christ after supper commended the mystery of his blood to his Disciples.* After this he which began the thanksgiving proceedeth : ‘ Blessed be he, and blessed be his name,’ &c. annexing a longer prayer ;—afterward he blessed the cup in the same form of words as he used at the first sitting down, and therewith he drank a little of the wine, and so the cup passed round the table. Thus they began and ended their feast with the blessing of a cup : this cup they termed כוס הלל, Cōs Hillel, Poculum ὑμνήσεως, a cup of thanksgiving ;” [compare Psalm cxvi. 13. ‘ I will receive the cup of salvation.’] “ And both these cups are mentioned by St. Luke, and, which is worth our observation, the words of consecration, whereby it was instituted as part of the blessed sacrament in the New Testament, were added only to the last cup.—After all this, they sang psalms and hymns, which also was practised by our blessed Saviour.” To this account of Godwyn’s I may add, that “ the longer prayer” to which he alludes, as pronounced before the delivery of the cup after supper, corresponds, as given at full length by Fagius, (Comment. in Deut. viii.) pretty accurately, *mutatis mutandis*, with the Christian prayer “ for Christ’s Church militant here on earth.” It is well observed, however, by Schöttgen, when speaking of the Jewish baptism and eucharist ; “ Illi ritus Judaici,” &c. “ Those Jewish rites were rites, merely, signifying something, indeed, but confirming no advantage ; but after that Christ had given them his sanction, he added also his grace, which he offereth to all who use them rightly.”



Page 320, note <sup>c</sup>.

Maimonides Sanhed. c. iv. "Parile jus spectat ad Synedrium quodlibet minus et forum triumvirale, in hoc scilicet, ut oporteat quemlibet eorum qui in illa cooptantur creari per manuum impositionem ab alio qui sic ante creatus fuerit. Moses magister noster ita creavit Jehosua[m] juxta id quod scriptum est," Num. xxvii. 22. "Et manus suas imponit et præcepit ei." On this passage Witsius observes, in his Treatise de Synedriis, Misc. Sac. p. 529. "Est ergo hæc סמיכה הוקני, impositio manuum qua quis creatur senior. Eoque putant Paulum respexisse 1 Tim. iv. 14. quando Timotheo adscribit, ἐπιθεσιν τῶν χειρῶν τοῦ πρεσβυτέρου. Ibid. p. 541. "Initiatio sive ordinatio electorum facta est per impositionem manuum; fiebatque hæc manuum impositio sive a triumviris a synedrio ipso in eam rem constitutis; sive a synedrio integro; sive denique a senatore unico, alios sibi duos collegas adsciscente." Selden. Comment. in Eutyech. c. x. p. 438. "De LXX senioribus Mosi ejusmodi ordinatione adscitis, aiunt, Et quievit super eos Majestas Divina quam Spiritum Sanctum vocitant." Camero ad Matth. xvi. 19. "Clavium traditione doctorum apud Judæos inauguratio veteri instituto peragebatur; in quo mihi Dominus videtur alluisse ad Pharisæorum morem, qui sibi *ligandi* et *solvendi* potestatem tribuebant. Itaque eorum posterì, quod illi nefas voluerunt, id אמר *ligatum*, contraque quod illi jus fasque esse jusserunt, id נחר *solutum*, vocant." Avoda Sara, f. vii. 1. "Quæsivit a sapiente uno et ille ligavit, Ne quærat ab alio ne solvat." Grotius ad Act. xi. 30. "Totum regimen ecclesiarum Christi conformatum fuit ad synagogorum exemplar."

Page 321, note <sup>f</sup>.

Selden. de Syn. lib. i. c. 14. I certainly do not agree  
with



with this great man, that the power which St. Paul exercised in the ordination of Timothy was that which he had himself received from Gamaliel. It is, in the first place, improbable that (however Paul may have been a *γραμματεὺς*, or Rabbi, in the synagogue) he can have been an Elder properly so called, or have possessed the power of ordaining others to that rank. And 2ndly, as we know that he and Barnabas had received imposition of hands from the Apostles long before he ordained Timothy, it seems unnecessary to look any further for powers which the apostolic *χειροθεσία* alone was, unquestionably, competent to confer. As a preacher, however, of the Gospel, though not as a ruler of the Church, it is certain that Paul distinguished himself for many years before he received apostolic ordination. But though he was chosen an Apostle by Christ himself, yet is there no appearance, that, even where this choice was manifested by miracle or by the Holy Ghost, the imposition of hands was, in other cases, dispensed with; and it must therefore remain a question from whom Paul received it. The modern Greeks, indeed, believe him to have been ordained by Ananias, (Acts xi. 10.) whom they suppose to have been Bishop of Damascus. But this notion is opposed by the general voice of antiquity, (see Calmet, Dictionnaire, Art. Ananias,) nor do I know how we can better escape the difficulty than by supposing, with Selden, that Paul was already ordained in the Jewish synagogue, and carried his rank of teacher with him into the schools and assemblies of the faithful.

Page 322, note ε.

A comparison of Mark xvi. 14. with John xx. 19. 26. will shew that when, on the two Sundays following that on which he rose from the dead, our Lord appeared to

the Apostles, they were ἀνακειμένοι, engaged in the celebration of the Eucharist.

Ibid. note h.

Acts i. 23. 26. See also some judicious observations in Mr. Nolan's Sermons on the Operations of the Holy Ghost, pp. 113. 157.

Page 327, note i.

Deut. xxix. 2. "And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day." John vi. 44. "No man can come unto me, except the Father which hath sent me draw him."

Page 343, note k.

Exod. xxxi. 2. "See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass." Judges xi. 29. "The Spirit of the Lord came upon Jephthah." 1 Kings iii. 28. "And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment." Zechariah iv. 6. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, oh great mountain? before Zerubbabel thou shalt become a plain."

Page 345, note <sup>l</sup>.

Petr. Martyr. Loc. Comm. cl. ii. c. i. §. 9. "Neque Augustinus per concupiscentiam intellexit actionem cupiendi: sed habilitatem, pronitatem et ingenium proclive ad malefaciendum. Quæ vitia in pueris non semper agnoscuntur, nisi quatenus se per ætatem produnt. Sic enim in profundis tenebris, inter videntem et cæcum nihil est discriminis; at cum primum aut profertur lumen aut dies adest, facile deprehenditur vitium cæci. Lupus antequam adolescat, ingenium suum et rapacitatem non declarat. Scorpius non semper pungit, semper tamen gerit stimulum quo pungat, serpens dum per hyemem torpet frigore, tuto tractatur, non quod venenum non habeat, sed quod illud effundere non potest."

Page 356, note <sup>m</sup>.

——— Gravis bello, tamen, inter arma,  
Sive jactatam religarat udo

Littore navem,  
Liberum, et Musas, Veneremque, et illi  
Semper hærentem puerum canebat,  
Et Lycum nigris oculis, nigroque  
Crine decorum.

Horat. lib. i. Ode 32.

Page 357, note <sup>n</sup>.

Plato de Leg. l. iv. Op. T. viii. p. 188. Διότι κούρων καὶ πτηνῶν λόγων βαρυτάτη ζημία, ὥσπερ γὰρ ἐπίσκοπος τοῖς περὶ τὰ τοιαῦτα ἐτάχθη Δίκης Νέμεσις ἄγγελος. This passage is remarkable, first, from its correspondence with the expression of our Saviour, Matthew xii. 36. and, secondly, from the word "angel" being used by Plato in the Jewish or Christian sense.





## LECTURE VI.

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JOHN xvi. 7.

*I tell you the truth, it is expedient for you that I go away : for if I go not away, the Comforter will not come ; but if I depart, I will send him unto you.*

IT was my endeavour, when I last addressed you, to remove those doubts and to refute those cavils which the disciples of modern Unitarianism have suggested against the usual faith which Christians hold in the ordinary and sanctifying influence of the Spirit of God.

But, however certain and however valuable those blessed aids may be, which support us, as we believe, through the perils and the snares of life, and, in the hour of death, as we hope, will not forsake us, it will by no means follow, that it is by these definite influences that the Holy Ghost still

still manifests himself to the Christian world, as the performer of our Saviour's promise. To entitle them to this distinction it is necessary, first, that they should correspond with the description of the Comforter's office as afforded us by Christ himself; and, secondly, that they should answer to the necessary characteristics of a compensation for the loss of Christ, and a privilege peculiar to his followers.

It is evident, however, that in the description of the Paraclete, as given by our Lord himself, are many circumstances, which (without a degree of enthusiasm, of which all existing sects of Christians, I believe, are guiltless) we cannot refer to the ordinary influence which, in modern times at least, is exerted by the Holy Ghost.

By its agency on the natural faculties of the soul, that influence, indeed, supplies us with recollections ever seasonable to support or to subdue our weak or rebellious nature; it hallows our thoughts by attracting them to hallowed objects; it strengthens our virtuous resolutions by re-  
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newing on our mind those impressions which gave them birth ; it elevates our courage and humbles our pride by suggesting to our recollection, at once, our illustrious destiny and the weakness of our unassisted nature.

By itself it teaches nothing, but without its aid all human doctrine is but vain. It is this which gives life and strength to every religious truth which we hear ; this which imprints on our soul and recalls to our attention those sacred principles to which our reason has already assented. Distinct from conscience, but the vital spark by which our natural conscience is sanctified, it both enables us to choose the paths of life, and to persist in those paths when chosen : and, though, like the free and viewless air, it is only by its effects that we discern it, it is the principle of our moral as the air of our natural health ; the soul of our soul, and the Schekinah of our bodily temple !

But, by itself it teaches nothing. It prepares our hearts, indeed, for the word of life, and it engrafts the word in our hearts  
thus

thus opened ; but that living word and whatever else of knowledge we receive must be drawn from external sources. “ Faith,” we are told, “ must come by “ hearing, and hearing by the word of “ God ;” nor can we hear “ without the “ voice of a preacher\*.”

The inspiration (as we have already defined it) of religious perception and memory, God’s ordinary grace, induces the soul to behold the truth of those doctrines which external opportunities of knowledge offer to her understanding ; it preserves and refreshes in her memory those principles of action, of which we have already perceived the force ; it is the blessing of God and his pervading energy, which prospers to our salvation what we learn and what we have learned : but when we pass beyond these limits, we invade the regions of miracle and prophecy ; and it is no less inaccurate to suppose, that in the ordinary course of things we receive a new idea from the grace of God, than it would be

\* Romans x. 17.



to maintain that all our knowledge is derived from the lamp which lights our study.

Like that lamp, the grace of the Most High enables us to trace, in the oracles of salvation, the things which belong to our peace : like that lamp, it helps us to renew the decayed impression of knowledge long since obtained ; and, without such heavenly aid, the unassisted soul would be as unequal to the pursuit or perception of her eternal interests, as the unassisted eye to read in darkness. But, whether by celestial or earthly light, we can only learn from that which is before us ; and the one can no more be said to communicate a new revelation to our soul, than the other to place a fresh volume on our table.

I do not say, that grace does not possess an active power, which not only enables us to attend and recollect, but frequently compels our attention and recollection. Nor am I rash enough to deny, that God may, by any operation or any medium whatever, communicate to our souls, when he thinks proper, any imaginable,  
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or, to us at present, unimaginable knowledge. But this may be without offence maintained, (and I am the more anxious to state it clearly, because it is this particular point on which enthusiasm is most frequently mistaken<sup>a</sup>;) that it is by the *illustration*, not the *revelation* of truth, that God's Spirit ordinarily assists us; and that the latter is one of those cases of divine interference, of which neither the present age of Christianity, nor, perhaps, any preceding age since the time of the Apostles, affords us an authentic example.

That measure, then, of internal aid, which the modern Church receives, can neither be said to "teach us all things," nor to "shew us things to come." And with as little reason can the Holy Ghost be asserted to bear public "witness" of Christ, and to plead against the world as the patron and advocate of Christ's religion, by an influence which is, confessedly, thus gentle and unseen. With the exception, indeed, of that which the circumstances of the whole discourse seem evidently to appropriate to the Apostles; the  
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recollection, namely, of “all the words” which our Lord “had spoken unto them;” no single characteristic can be found in the description of the ancient Paraclete, which corresponds with those illapses of ordinary grace which the modern believer hopes and prays for.

We may reasonably, then, conclude, that some other benefit than the internal aid of the Holy Ghost was intended by our Lord in his memorable conversation with the Apostles.

And this conclusion will receive no small additional strength from a reference to those general principles which were, I trust, sufficiently established, in the commencement of my preceding Lecture.

It was there laid down, from the nature of our Lord’s declaration, and from the circumstances under which that gracious declaration was made, that the comfort which the Holy Ghost should dispense, on his behalf, to his followers, must have been an advantage confined to his followers alone; a blessing enjoyed neither by the Heathen nor the Jew; a blessing unknown  
to

to the Apostles themselves at the moment when their Master thus addressed them.

And this necessity, though it has never, that I know of, been clearly stated before, has, nevertheless, been virtually admitted by the greater part of those who content themselves with the usual exposition of Christ's assurance. They have esteemed it the peculiar happiness of the Christian Church above the condition either of Jews or Heathens, that not only are we instructed in the perfect will of God, but that we are spiritually assisted in its performance; and, identifying the gift of the Spirit with the process of regeneration, they have confined its influence to those alone who are purified with the waters of baptism<sup>b</sup>.

It has been a subject, indeed, of long and angry discussion, whether (admitting, as both sides have admitted, the inseparable union of the gift of the Spirit and regeneration) the former were acceded to all who received the outward sign of the latter; or, whether both were the peculiar treasure of a far less numerous body than  
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the outwardly baptized, the invisible Church of Jesus. But, whether the promise was given to the professors of our faith in general, or solely to those who are turned in their hearts and conversations from darkness to light, in either acceptance it has been supposed to belong to Christians only; and the majority of mankind have been allowed no other assistant in the performance of their duty than the natural light of reason.

If, however, the ordinary gifts of the Spirit were peculiarly appropriate to Christians, the question would naturally arise, and it is a question which either Arminian or Calvinist would find it a task of no small difficulty to elude or satisfy, “By what means are men enabled to become members of the body of Christ?”

If grace be conferred on the faithful only, then must a previous belief be necessary to the reception of grace; and the faithful, before they can have obtained such inward help from heaven, must first, by their natural strength, have believed.

And this, we know, was the opinion of

the more moderate followers of Pelagius; of the early Socinians of the Rakovian school; and, as may be suspected from a remarkable passage in his first book against Pelagius, of him who in every other point was orthodox, the learned and excellent Jerome<sup>c</sup>. It is an opinion, however, directly contrary, not only to the acknowledged tenets of that Church to which we have sworn allegiance; but, which is of an importance far more awful, to the most pointed expressions of Scripture, which teach us, that without the grace of God no man can come to Christ; nor, consequently, receive his Gospel<sup>d</sup>. But if these sacred truths be conceded by the defenders of the popular hypothesis, they will find themselves involved in the hopeless absurdity of making faith the cause or occasion of grace, and grace the cause of faith; or, in other words, of making the same thing the cause and effect, the antecedent and consequent. Nor will their statement become less defective, if we admit the distinction usual with divines between preventing and assisting grace, of which the  
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one precedes, the other follows the mental action of belief in the Gospel.

For, if the first of these be limited, as the natural meaning of the term should seem to limit it, to the implanting in our mind those good desires which cannot be brought to effect without the subsequent furtherance of the other, it is plain that preventing grace by itself could do no more than induce in our hearts a perception of the happiness enjoyed by the faithful, a desire that God would help our unbelief; but could not, without additional help from the same good Spirit, conduct us either to external confession or hearty internal conviction of the truth which is in Christ Jesus.

So that to the very act of faith itself, even to the lowest degree of faith, both species of grace are necessary; and the reasoning of those who maintain that the assistance of the Holy Ghost is, at once, the cause and the privilege of Christianity, must remain as inconsistent as ever.

It will be urged, indeed, by some, and their method of stating the question is free,



apparently, from the objections to which the ordinary hypothesis is liable, that, though faith be of grace and not grace of faith, yet is faith in Christ, with all the blessed fruits which spring from it, inseparably connected with grace as its sure and necessary consequence; and that, therefore, Christians only receive the help of the Holy Ghost, because such help is given to none who are not, thereby, irresistibly called to Christianity.

But, if we avoid, by this statement, the inconsistency of the usual opinion, we avoid it only by incurring the yet more portentous contradictions which are involved in the system of Augustin, Bradwardine, and Calvin.

For, as none have, without the aid of the Holy Ghost, received the religion of Jesus, so if, as they maintain, none have received the Holy Ghost, excepting those who are thereby conducted to embrace the Gospel, it will follow, not only that these last have believed in Christ in consequence of an irresistible act of the Almighty, but that all who have rejected him have chosen thus unhappily,



unhappily, not from perverseness, but because they could not possibly have chosen otherwise; not from wilful obstinacy, but from a blindness which it was no more in their power to remedy, than, by their unassisted strength, to scale the heaven.

And, if it be further true, which is allowed on all hands, that the rejection of the Gospel by the unconverted Jews and Heathens was imputed to them by God as, in itself, a heinous sin, and will be punished with more grievous damnation; that conclusion must follow which every *modern* Calvinist at least, with amiable inconsistency, disclaims, not only that the Almighty punishes men for rejecting what they had no power to accept, but that he offers (I almost fear to speak it, but it is necessary that the natural tendency of every doctrine should be known) salvation to the reprobate on terms which they cannot accept, in order that, by this their seeming refusal, he may obtain a pretext for punishing them more severely. A statement this, which involves in itself, as applied to the Father of truth and mercy, a

degree of blasphemous extravagance which can hardly be conceived without impiety ; which imputes to God a conduct from which the warmest defenders of the hypothesis would, in their own persons, have shrunk with abhorrence, and which the angels who excel in power and might, would hardly have brought as a railing accusation against the enemy of God and man himself!

But if, to avoid or to soften this horrible corollary, we suppose with Owen, that those miserable persons to whom the Gospel is a savour of death are punished, not because they were unable to believe and repent, but because they did not *desire* to do so<sup>c</sup>, that they *loved* the darkness to which they were condemned, more than the light into which they had no possible hope of entering ; it may be urged in reply, that to be content with an inevitable condition, is a part rather wise than wicked ; and that if it was in their power to *love* the light, it was in their power to *choose* between the light and the darkness.

For it is allowed on all hands, that the  
obstacle

obstacle which condemns the reprobate to impenitence is seated in their will alone; and that, if they heartily desire to devote themselves to the service of Christ, that merciful Redeemer will in no wise cast them away\*.

If Owen, therefore, teaches that the reprobate may *choose* between light and darkness, he must either mean that they have, without grace, power to make their option, (an assertion which is Pelagianism no less explicit than that which called forth the bitterest censures of Augustin,) or else, that grace is given them which they may optionally resist or improve to salvation:—an admission altogether inconsistent with a belief in absolute decrees, and sufficient in itself to prove, that the assistance of the Holy Ghost is not a peculiar privilege of the Gospel.

For if none are punished for not performing impossibilities, and if some are punished for refusing to receive the Gospel of Christ, it is plain, that such sufferers must

\* John vi. 37.

at one time have had it in their power to avail themselves of that gracious offer. But this is a power which is only conferred by the influence of God's Spirit ; and it follows that his influence is bestowed on some who neither are nor ever will be Christians.

Nor must we suppose that this influence is, as Clagitt seems to intimate, attendant only on the immediate hearing of the Gospel ; and given to be resisted or improved by those individuals only, to whom the glad tidings of salvation have extended\*.

If we do not maintain, with Pelagius, that our unassisted nature can quicken itself to faith and everlasting life, we cannot allow, what St. Paul expressly teaches, that the Patriarchs and ancient Israelites are fallen asleep in hope, unless we at the same time allow, that those worthies of the elder world had obtained the same graces of the Holy Ghost, as those by whose assistance only we hope to imitate their righteous and memorable examples.

\* Clagitt on the Spirit, part i. p. 267.



Nor can any reader of those sacred poems which, though composed under the Law, express, in every line, those feelings and virtues which it is the end of the Gospel to develope, entertain a doubt that the operations of grace, whereby the Psalmist was awakened, and purified, and guided, and established in holiness, were the same with those to which we daily look up for help and hope and victory. Nor, though we should omit or neglect the testimonies of the later Rabbins, who ascribe, like ourselves, all goodness to the Spirit's dispensation<sup>f</sup>, can we venture to disregard the authority of our Lord himself, who, under the yoke of the Law, and long before the Paraclete was foretold, assured the multitude of his hearers, that his Father would not deny the Holy Spirit to those who asked him\*.

It is true, indeed, as the admirable Bishop Bull inculcates<sup>g</sup>, that these spiritual gifts, like the gifts of pardon and salvation, though they extended to those under the

\* Luke xi. 13.

Law of Moses, were not derived from the Law itself, but were purchased by that foreseen expiation of sins on the rock of Calvary, whereof the blood gave efficacy to the sacrifice of Abel, and the merits won a pardon for the deep offence of David. But the assertion, however true in itself, is irrelevant to the present inquiry, since I am not maintaining, that the power of repentance is given to man through any other than the merits of Jesus Christ; but I am urging, that through those merits the ancient Jews received it as well as the Christians, and that the promise of a Comforter, which had respect to a future and peculiar benefit, could not be fulfilled by the continuance of an ancient and general blessing.

Nor would this conclusion be materially affected, though we should also grant, as the same learned Prelate supposes, and as in itself is not improbable, though it be not revealed in Scripture with sufficient clearness to enable us to assent to it with unqualified conviction; that, not only the external motives to holiness, (which are irrelevant

relevant to the present inquiry,) but the internal and sanctifying Spirit, whereby such motives and knowledge are improved to individual salvation, has been given in more ample measure to the Christian than to the Jew. For a difference simply modal was surely not described by our Lord as an advent of the Spirit in a new and unknown character; and the gift of a new privilege is no less distinct from the improvement of one possessed already, than the plantation of a tree is different from its silent growth when planted<sup>h</sup>.

But not only were the ordinary graces of the Spirit within the reach of the ancient Jews. The Heathens themselves, as may be proved, both from heathen and sacred testimony, were by no means utterly devoid of them. In support, however, of this assertion, and, since the case of these last is, doubtless, extremely different from the cases of the Jews and ancient Patriarchs, it will be necessary, and it is not impossible to demonstrate, first, that the circumstances in which they were placed were not different from those under which  
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the Holy Ghost is actually promised ; and, secondly, that they have evinced the reality of such assistance by the only proof of which the fact is ordinarily capable.

And here it will, in the first place, be readily conceded, that though we presume not to limit the undeclared and uncovenanted mercies of the Most High, yet, in the ordinary course of his dealings with mankind, and, so far as those dealings are made known to us in the sacred writings, there must be always premised a certain portion of external information, without which those internal suggestions of which we are speaking can have no previous principles to which to refer, no data on which to operate.

It is true, and it should never be forgotten, that as the Spirit of God is the governing Providence of the world, the Disposer of all earthly occurrences ; so the outward means of knowledge and of grace, no less than the spirit of internal improvement are accorded to us by the same free bounty. But, where the first of these is denied, we cannot perceive by any light  
either



either of nature or revelation how the second is to act on the soul. For as grace (this ordinary grace at least) of itself teaches nothing; for, if it did, it would, as we have already seen, be no less than miraculous inspiration: it must ground, as is plain, its awakening and supporting faculty on a reference to previous knowledge. And, consequently, before we can assign to the heathen world the inspiration of attention and of memory, it will be necessary to shew that such a knowledge was accorded them as to the source and measure of their duty, as, when faithfully received and recollected seasonably, might enable them to render an acceptable service to their almighty Creator and Redeemer.

Now that degree of previous knowledge on which a justifying faith may be founded, is, in the case of Enoch, stated by St. Paul to be the knowledge of God's being and attributes. "He that cometh to God  
" must first believe that He is, and that he  
" is the rewarder of them that diligently  
" seek him \*." Unless, then, it can be

\* Hebrews xi. 6.

satisfactorily shewn, that the Heathen had a knowledge of God, and that they believed in his justice and his power to reward men according to their works, it is apparent that, the foundation not being laid, we may vainly look for a superstructure; and that, so far as the lights extend which are supplied by God in the sacred Volume, we must not venture to ascribe even their fairest outward actions to the ordinary assistance of God's grace. And if, on the other hand, it shall appear, that the Heathen did really possess even this, the lowest rank of religious information, it is no less evident that we cannot, if we assent to the authority of the Epistle to the Hebrews, deny them the possibility at least of receiving the further aids of the Holy Ghost.

For when the Apostle tells us, that without this knowledge, or lowest degree of faith, no man can come to God, he evidently implies, at the same time, the reverse of this proposition, and teaches us, that where this knowledge and faith are possessed, a man may come to God, and,  
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like Enoch, please him. Whether Enoch himself were better taught, is a question which I need not now examine; and, however probable in itself, is that which is neither told us by St. Paul, nor was, perhaps, revealed to him. But St. Paul is reasoning from the fact of Enoch's acceptance with God, that he must have enjoyed a saving knowledge of him; and, consequently, the limits, at which he fixes the extent of such a knowledge, must needs have been, how barely soever, sufficient, in his opinion, to conduct its possessor to Paradise.

But we know that a man cannot come to God except God draw him; that he cannot please God, nor persevere in holiness, excepting he have the gift of God's good Spirit, and it must therefore follow, that the mere belief in a Deity, in his justice, his mercy, his power, is sufficient to entitle him to the visitation and comfort of grace, and to raise him, through grace, to a share in the mercies of Christ, and to the inheritance of the Christian heaven.

It remains then to be proved, that this knowledge was really possessed by those  
ancient



ancient heathen nations, of which, as we are best acquainted with their history and writings, we are enabled to speak with greatest certainty ; and which, as they extended over the most populous and civilized countries of the world, may be regarded as no insufficient specimen of the general condition of mankind before the Messiah's coming ; no less than of those to whom from remoteness of situation or from other causes not imputable to themselves, the light of the Gospel has not hitherto arisen in glory. And, if there be any tribes so savage as not to have attained the degree of religious knowledge which the Greeks and Romans enjoyed, we may leave, without alarm, a proportion so trifling to the indulgence of Him from whose care neither idiots nor madmen are rejected ; and with whom, we may be sure, external impediments are as ample an excuse as natural incapacity, for the ignorance of good and evil.

That the ancient heathens acknowledged a Divinity, the Creator and Governor of the world, it would be, before my present audience, a presumptuous waste of time to demon-



demonstrate at the length to which the subject would naturally carry me. By Plato the creation and directing care of the world are repeatedly and expressly ascribed to him. By Aristotle his unity, his excellence, his omnipotence, and eternal activity, are, with yet more precision of language, asserted and maintained. The same exalted notions of the divine nature are inculcated in the preface to the Locrian Code, and the various Pythagorean fragments preserved by Stobæus. Of Seneca and of Thales, as quoted by Cicero, the opinions are sufficiently known, as well as the testimony of Menander, reprobating the idolatry of his countrymen, and instructing them that God is “every where, and that he beholdeth all things.” And, though the Epicurean taint be sometimes, unfortunately, visible in the philosophical writings of Cicero; yet, in the midst of all his contradictions and inconsistencies, though the faith of the moralist himself may frequently, perhaps, be questioned; yet is it apparent, that the public decency and established opinion of his time, (and they

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are the sentiments of the people at large, not those of a single sceptical statesman, which I am here concerned to vindicate,) forbade him to deny, in express words at least, the existence of a Being such as is here represented'.

And that the God whom the heathen thus acknowledged as supreme was, in truth, the same with him whom all nature ought to reverence, is apparent not only from the propriety of their notions respecting his nature and attributes, but from the infallible testimony of St. Paul.

That great Apostle of the Gentiles came not, if we believe his own express declaration, to reveal to them a new divinity, but that God, whose existence their poets and their sages had taught, and whom they had themselves, in former ages, however ignorantly, worshipped. He acknowledges, that, among the darkest heathens, the Almighty had not left himself without a witness; and while, in the person of a jealous Hebrew, he lays to the charge of the Gentile world that they glorified not God as became his nature, he admits, at the same time,

time, and he grounds the criminality of their conduct on this admission, that they were not without a knowledge of God \*.

And, grievously as we must deplore the apparently universal prevalence of idolatry and its consequent vices among them, yet must we, at the same time; remember, that a similar depravation of manners had, not unfrequently, threatened the extinction of religious truth among the ancient Israelites themselves.

Amid the apostasy of these last, however, the Almighty failed not to preserve a remnant; and a similar remnant, as is apparent by the works of their leading philosophers, had been also preserved among the heathen.

The heathen, therefore, imperfect as was the glimpse which they continued to enjoy of the true God, his nature, and his attributes, were at no time so entirely blind as to be deprived of that saving degree of knowledge which is the necessary groundwork for internal grace; and the

\* Acts xvii. 23, 24. Romans i. 19, 20, 21, 22, 23.



apparent and shining virtues of many among their number are an argument that such grace was sometimes not denied them. From its fruit the tree is recognized; and not only by the authority of the Gospel, but by the admission of the best and wisest among the Pagans themselves, are we taught that our mortal nature cannot, without the inspiration of God, be quickened to acts of noble self-denial or to sentiments of genuine morality.

It is unnecessary, and it would be presumptuous, to recal your attention to those maxims and precedents of heroic excellence with which our childhood and our youth are chiefly conversant; those lessons from which, next to the sacred oracles themselves, we form our tempers and enlarge our understandings. But I may be allowed to observe, what is not so generally noticed, that, like ourselves, the sages and heroes of antiquity were accustomed to ascribe whatever of either good or great or wise was found among men, to the influence of a present and pervading Deity.

The comedian Epicharmus, in a remarkable



able fragment preserved by Clemens Alexandrinus, describes that inspiration of wisdom which proceeds from God, as the source of all truth and of all knowledge necessary to man. Menander taught his countrymen, that “ God himself is the understanding of the virtuous.” The Theages and Epinomis of Plato inculcate the necessity of the Divine assistance and blessing on our endeavours, in terms little different from those which a Christian would employ in speaking of grace<sup>k</sup>. Even Cicero expressed his own opinion, or the opinion of his countrymen, when he observed, that no man could attain to excellence “ without a certain divine inspiration;” and the expressions of Seneca on this subject may be read with improvement and delight, by the most rational and pious among Christians. “ God is present with us,” are his words to Lucilius; “ he is with thee, “ he is within thee. This I say, Lucilius; “ a holy Spirit dwelleth within us, of our “ good and evil works the observer and “ the guardian. As we treat him, so he “ treateth us; and no man is good except

“ God be with him. Can any rise above  
 “ external fortunes, unless by his aid? He  
 “ it is from whom every good man receiv-  
 “ eth both honourable and upright pur-  
 “ poses<sup>1</sup>.”

And is it possible that sentiments thus pious and rational should be founded in superstition or delusion? Can carnal pride or earthly wisdom have prompted confessions almost evangelical? Or shall we esteem it a sinful feeling which induced these noble heathens to refer to the giver of goodness those sentiments and actions from which Christians might take example? Οὐκ ἔστιν οὐκ ἔστιν ὅπως ἡμαρτηκασι! It cannot have been flesh and blood which revealed to them their dependance on the Deity: in the wreck of our nature, this fragment of God's image has not utterly fallen from its shrine; and, as the beams of day enliven those whose dimmer eyes cannot receive their perfect glory, so must that Spirit, whose name the Gentiles knew not, have girded them with secret blessedness.

It is urged, however, on the other hand, and the objection is as old as the time of

St. Augustin\*, that the seeming virtues of the heathen were prompted by human motives only, and not from any desire of pleasing God, or from any practical application of that degree of knowledge, which they cannot be denied to have possessed respecting him. But it is one of the most generally acknowledged positions in Christian ethics, that the searcher of our hearts does not form his judgment of our conduct by the outward action only, but by the fountain, yet more, from which those actions flow. And it will follow, that a seeming good deed, if it be secretly prompted by self-interest, or passion, or pride, so far from being lovely in the eyes of an Omniscient Being, may, in proportion to the sordid nature of its motives, and not without a reference to the hypocrisy wherewith those motives are concealed, be an object of indignation and punishment. And this may explain the apparently harsh assertion of Augustin, that “the virtues of the heathen were only

\* August. de Civitate Dei, xix. 25.

“ sins ;” and may fully justify the more guarded censure conveyed in the thirteenth Article of our Church, on “ works “ done before the grace of Christ and the “ inspiration of his Spirit.”

If, therefore, the apparent virtues of the heathen can be traced to impure or earthly sources, it is obviously worse than idle to adduce such counterfeits of heroism as proofs that they had the help of God’s grace : and it behoves us to inquire by every light in our power, whether the principles of action by which these ancient worthies were swayed, were really the same with those which only can proceed from celestial inspiration ; a desire, that is, to serve and please the Almighty, and a practical faith that he is the “ rewarder of such “ as diligently seek him.”

But, that we cannot, without a gross defect in that charity which “ hopeth all “ things,” deny that such a principle was to many, at least, of their actions, the main and master spring, is apparent from the assertions of their poets alike and philosophers, who had no interest in ascribing to  
their



their countrymen and contemporaries a motive with which no heart could sympathize, nor could have themselves conceived or described a motive of which their own hearts were altogether insensible.

The decrepid husbandman, who could not hope to reap himself the harvest of his toil, was content, as we are assured by the Roman moralist, to “labour for the gods “who never die.” To Plato, to Pindar, to the Grecian comic writers, the idea of a future retribution seems to have been ever awfully present. “There is a God,” saith the captive in Plautus<sup>m</sup>, “by whom “our words and actions are both heard “and seen; it shall go well with him who “deserveth well, and he who doeth evil “shall receive the like again:” and the fear of those gods “by whom our good and “evil deeds are remembered,” was the argument which Virgil supposed best qualified to soften the hearts and conciliate the hospitality of a barbarous and suspicious people.

Nor is that true, which has been sometimes asserted in the ardour of speculative controversy,

controversy, that these motives of action, or the future life on which, mainly, they depend, were involved by the heathen in the gloom of their sacred colleges; that they were the suspicions of their priests and sages only, or revealed, at times and sparingly, to the perishing multitude, through the "ivory gate" of symbolical ceremonies, and under the sanction of mysterious secrecy<sup>n</sup>.

The creed of poetry is always the creed of the vulgar. The lofty strains of Pindar resounded through the streets of Elis and Corinth, and amid the promiscuous and crowded solemnities of republican festival. Menander was the darling of the Athenian stage; and the hymn which placed Harmodius in the green and flowery island of the blessed, was chanted by the potter to his wheel, and enlivened the labours of the Piræan mariner<sup>o</sup>.

And, as their professed incentives to virtue were thus perfectly consistent with the expectation of spiritual aid; so were there many of their habitual actions which would have been utterly preposterous, if they had

not

not originated in a faith that God rewardeth those who diligently seek him.

If the continence of Scipio, if the generosity of Aristides, if the noble self-devotion of Socrates to what he regarded as the will of heaven<sup>p</sup>, be deduced (as heaven forbid they should be deduced!) from the whispers of ambition or of policy; yet to what exciting cause, if not to a dependance on Providence, can we ascribe the prayers and sacrifices of antiquity? Institutions these, however obscured by superstitious pollution or misdirected to false and foul divinities, which intimate, nevertheless, in their very essence and necessary elements, a sense of guilt, a desire of expiation, a confidence in that mercy whose everlasting gates are open to receive the penitent. And, that some at least of the sacrifices offered by the heathen, were not offered to evil or imaginary beings; that there were not wanting those, in ancient times, who regarded the several greater divinities of Polytheism as only different titles of the One Supreme; that, with by far the greater portion of the multitude themselves, an awful distinction was made be-



tween the Father of gods and men and the herd of subaltern immortals ; that, lastly, the name itself of Jupiter or Jove is, probably, nothing more than a corrupt pronounciation of Jehovah ; as Cudworth and others have long since elaborately shewn, I need do no more than recal to your recollection<sup>a</sup>. Nor can it be doubted, that the common faith in a God and the universal institution of sacrifice are relics alike of that primeval and patriarchal religion, whose altars have smoked wherever man has passed to raise them ; and which was appointed as a pledge of expected salvation, not to the Jews alone, but to every descendant of Adam.

Nor, can we reasonably doubt that symbols of expiation originally appointed or approved by the Holy Ghost, were available and helpful even to those who obeyed the form without understanding its inward mystery ; who sought atonement for sin through the blood of unoffending animals, though they were ignorant of the one great Sacrifice of which their hecatombs were types and shadows.

The Jews themselves, to whose holo-



causts we cannot deny a reflected efficacy, were, notwithstanding, if we rely on the accordant authority of the whole New Testament, little better acquainted than the Gentile world with those destined sufferings of the Messiah, to which their symbols bore a prophetic reference. Nor, has any reason as yet been offered, why the ignorant Gentile might not, as well as the ignorant Israelite, derive imparted blessedness from a faithful though unskilful use of those appointed means of grace which were ordained because of offences, till that seed should come on whom the offences of the world were laid.

Between a type, indeed, and a sacrament, as the one is a shadow of good things to come, the other a representation or memorial of good things already received, the distinction is of the same kind as that which exists between a prophecy and a history, of which the latter is nothing if it be not intelligible and actually understood; but the former may be faithfully and profitably used by those by whom its secret meaning is either utterly unknown,  
or,

or, at best, very imperfectly comprehended. Thus, if the narrative of Moses were, as some have fancied, allegorical, it would, doubtless, be to those who knew not its hidden meaning a vehicle of falsehood only; but the Apocalypse of St. John may be studied with instruction, (and a blessing is promised to those who meditate its prophecies \*,) though they should understand erroneously, or not attempt to understand at all the several events which are therein mysteriously shadowed, contented with that general certainty which it every where inculcates, of the providential care extended over good men, and the final triumph of Christ's kingdom.

In a sacrament, accordingly, we acknowledge with gratitude that definite act of mercy whereby the Almighty has already freed the world from the dreadful consequences of sin; and it is therefore absolutely necessary to our worthy participation, that we should understand the evils from which we are preserved, and the manner in which

\* Revelation i. 3.

we have been delivered. But in a typical sacrifice the penitent offender looked forward with humble hope to an undefined but implied atonement; and the means whereby this atonement was to be effected, as they were a mystery as yet in the bosom of God, so a knowledge of their nature was, clearly, not essential to those objects for which God had instituted the prophetic ceremony.

And, as the significant nature of the ceremony itself was, no less than the uniform tradition of their ancestors, sufficient evidence to the pious Gentile, that the Almighty had, for whatever reasons, appointed this mode of expiation for sin, so was it no less incumbent on the Gentile than the Jew to bring his oblations to the Most High: no less than the Jew, the Gentile might expect, through such atonement, forgiveness from their common Father and Judge; and the piety and penitence of the great family of mankind, no less than the piety and penitence of the chosen and peculiar nation, must have proceeded from the Spirit of God.



If, then, these ordinary aids of grace, this internal influence by which alone we are enabled to profit from external means of knowledge, have been accorded to many both of the Jews and Heathens, it is plain that, in this sense, at least, of the expression, the fellowship of the Holy Ghost is no distinctive badge or peculiar privilege of Christians, and it is still more evident that such a benefit could not have been consistently held forth by the Messiah as a compensation to his Apostles for his own departure from the world. For, as I have shewn in a former Lecture, the continuance of one blessing is no compensation for the loss of another; and, doubtless, if to any of Jewish or Heathen race such salutary influence had been accorded, the grace of God, which sanctifieth to salvation, had not been denied to those who were called by Christ; who had through faith obeyed the call, and who, in the course of the conversation here recorded, had been called by God himself, his friends\*.

\* John xv. 14, 15.



I conclude, then, that the prophecy of Christ, which has furnished a text for these Discourses, is not fulfilled by the dispensation (however such bounty may be purchased for us by his merits only) of the ordinary and sanctifying graces of the Holy Ghost. What other benefits we owe to the same good Spirit, and which of these lay the strongest and most rational claim to this peculiar and contested honour, may be discussed in a future Lecture. The remainder of my present Discourse must be chiefly employed in obviating two material objections, which may, not impossibly, occur to several among my auditors against the system which supposes God's sanctifying grace to have extended to the Jews and Heathens.

That system, I am aware, may be accused of detracting from the efficacy of sacramental ordinances, and from the necessity itself of faith in the peculiar doctrines of Christianity. And as either the one or the other of these imputations would be sufficient, if well founded, to overturn the most plausible hypothesis, I

am most anxious to shew, before we proceed any farther in our inquiry, that neither the one nor the other are consequences with which my opinion is justly chargeable; that this opinion is perfectly consistent with the importance of Christianity itself, and of the symbols whereby its mysterious benefits are represented; and that the value of both will be yet more firmly established, when disencumbered from those extraneous circumstances with which the indiscreet veneration of some learned men has adorned them.

It will, in the first place, be readily acknowledged by the advocate of universal grace, that with us, to whom the knowledge of the Gospel is given, and who are called, by that merciful communication, to enrol ourselves in the army of Christ's faithful followers on earth, the sacraments which Christ has ordained are not only the solemn and indispensable forms of expressing our allegiance and fidelity, but the necessary and appointed means whereby we are to seek at God's hands for grace and hope and happiness. In baptism,  
which

which is the outward sign or image of that death unto sin and new birth unto righteousness, which we, through Christ, receive, we declare our faith in him, and our desire to be admitted, through his merits, to the privileges which his death has purchased for mankind. In the eucharist, of which the outward form is a symbol or representation of Christ's death, we in like manner express our perseverance in our profession of faith once made; we implore the pardon of the Most High for our subsequent transgressions, and his grace to assist us for the time to come. But, though the forms enjoined be expressive of those great events on which we found our hopes of heaven, yet is it to these events themselves, and not to their images and material representations, that we look for peace and pardon: nor is our use of the appointed form expressive of any thing else than our hearty desire and humble hope of grace and forgiveness.

The spirit and internal principle of sacrifice are the same with those of prayer; as the last of these is often styled *a vocal*

*offering*, so may the former be without impropriety defined as *a silent entreaty*; and sacraments which are an oblation of ourselves to God's service, and a token of our desire that he would grant us his love and favour, no otherwise differ from the expression of the same sentiments in prayer, than as the language of ceremony and symbol differs from the language of the tongue. But, as it is by convention only that either our actions or our words are significant, it was, *a priori*, as natural that our heavenly Benefactor should appoint the one as the other to be expressive, in his presence, of our wants and our affections. And as every benefactor has an undoubted right to determine what services he will require, and what acknowledgment he will receive; it follows, that we are to approach the mercy seat of God in whatever manner is most pleasing to him, and that we must thank him for past favours, and intreat his future protection in those words or by those ceremonies which he hath himself thought fit to institute.

To this we are bound under the implied  
and



and most righteous penalty of having our requests rejected, if, despising the ordinance of God, we offer them in any other than the commanded form; and to this we are moved by the implied assurance of Christ, that, asking in the manner which he himself has chosen, our prayer shall not return without its answer.

It is therefore that, the ceremony of baptism performed, we proclaim with so much holy confidence that our prayers are already heard, and the neophyte even now adopted. It is for this reason that, after the celebration of the eucharist, we thank the Almighty for assuring the devout participant in those holy mysteries, that he is a member incorporate into the mystical body of his Lord: and on this account alone we do style the Christian sacraments, in our public formularies of instruction, the pledges of our Master's love<sup>r</sup>.

Not that we conceive any necessary or mysterious connection between the forms themselves and the grace of which they are the outward image; far less that any overt and voluntary action of our own can

possibly be a proof or token of the goodwill of another person towards us : but because the words of Christ enjoining us to seek such blessings by such ceremonies are in truth a most ample pledge that our compliance is acceptable to God, and that we are consequently entitled to look forward in humble confidence to the blessing which we seek at his hands. The sacraments, accordingly, are styled the means whereby we receive grace ; not as if they were vehicles through which the Spirit of grace thinks fit exclusively to convey his gifts to the hearts of men, but because they are the appointed medium of our devout and acceptable aspirations to his throne. They are not the means whereby God gives us grace, but they are the means whereby we ask and obtain grace from God : and it is evident that we cannot, if either the one or the other be wilfully neglected, expect from our Maker either pardon of our sins, or that spiritual assistance whereby only we are enabled to serve and please him.

Nor can any consideration more strongly  
evince

evinced the dangerous error or still more perilous obstinacy of those who, from mistaken principle refuse, or from fondness for the world neglect, observances in themselves so rational, and commanded by such awful authority.

From the correspondence thus explained between sacramental and devotional ordinances, it is evident that the practice of infant baptism may be defended on a different and, perhaps, a more satisfactory ground than the usual arguments derived from precedent and human authority. For whether the infant be a legitimate object of covenant or no, it is certain that he is a proper subject of prayer and intercession; and the devoting of a child to the service of his Maker, and the supplication that his heavenly King would dispose him in due time to ratify those engagements, when, above all, our own endeavours may by education mainly contribute to the end proposed, is a proceeding, surely, no less reasonable, than it is pious and affecting and charitable.

But it will also follow from the above

definition of a sacrament, that the necessity either of baptism or the eucharist can only rest with those to whom their obligation is known, and their observance possible ; and that we cannot, on any principle of reason or revelation, exclude any part of mankind from those benefits which the blood of Christ has bought for all, on the plea of inevitable or ignorant noncompliance with the positive institutions of Christianity. Were it otherwise, the parallel would altogether fail between the rites of circumcision and baptism, the passover and the eucharist, inasmuch as the Jew was pardoned, who, during his abode in the wilderness or, afterwards, from bodily infirmity, omitted the former rite'. Nor was the Holy Ghost at any time bestowed in more ample measure than on those prophets of Israel's captivity, who were, by their situation, effectually excluded from all participation in the appointed offerings for sin.

And, though our Saviour insist, in his conference with Nicodemus on baptismal no less than spiritual regeneration as  
equally



equally necessary to the character of a perfect Christian, yet does the whole tenor of his argument imply, that these are not the same but different things ; which, though neither of them was, without the other, sufficient to make us members of his church, might exist, nevertheless, distinctly and with different individuals. And, in point of fact, and if we take as our example the particular case of Nicodemus, so far from internal grace being the effect of baptism only, this order appears to have been absolutely reversed, inasmuch as a considerable spiritual change had already taken place in the Jewish Rabbi, who acknowledged Christ to be a teacher come from God, although his remaining prejudices or timidity as yet forbade the public profession of this faith by baptism.

On the whole, if we admit that, to those whom God hath commanded thus to approach him, the sacramental ordinances are indispensable means of grace ; it will from thence by no means follow, that no other inlet of scriptural hope remains for those to whom such opportunities are denied :

nied : nor if, on the other hand, we maintain, that his mercy may dispense to *others*, where he will, and freely, those powerful aids for which himself hath taught us to pray, can *we* therefore hope that our disobedience will meet with the same indulgence as their misfortune. The arm of God is not so short or feeble as that his Spirit should be confined to those who after a particular form desire it ; but neither is the word of God so changeable as that he can be expected to communicate his sanctifying grace to the Church on any other terms than those on which he first engaged to grant it.

The importance, then, of the initiative and commemorative ceremonies of our religion, (though they be deprived, perhaps, of that unreasonable dignity which assigns to them not only a relative value as expressions of our faith and hope, but a positive efficacy which no act of our own, however instituted, can obtain,) their importance as necessary means of asking and obtaining the favour and help of God, will remain more firmly fixed than ever. Nor

is the awful danger which belongs to a perverse rejection of Revealed Religion, impaired or slighted by the defender of that hypothesis which admits the uninstructed heathen to a share in God's sanctifying grace : nor are the blessings undervalued which follow from a faithful profession of that doctrine which maketh wise to eternal glory.

Between inevitable ignorance and a wilful refusal of offered knowledge, the difference is great indeed. And, though the help of the Most High have sometimes girded those who have been constrained, in the darkness of heathenism, to seek after a God whom they knew not, what hope is left for him who hath done despite to the Spirit of grace, and hath openly rejected that Prince and Saviour by whom and for whose sake the power is given to repent, and repentance rendered available?

But error of all kinds, even conscientious or invincible error, can never be accounted any other than a very great and grievous misfortune. From such, though grace be not withheld, yet (as the strength  
and

and character of the motives and principles which that grace recalls to our mind must depend on our previous knowledge) it will follow, that the support of the Holy Ghost as promised to Christians must be of greater and more blessed efficacy than any which the heathen can look for.

Nor, though the state of these last be freed, on this hypothesis, from that hopeless abandonment to which some misjudging Christians have consigned them, is the Christian left without sufficient grounds of peculiar exultation and gratitude; nor shall we lose those motives which by every bond of love and pity would induce us to labour in the conversion of our heathen brethren.

While we contend that the heathen have received such a measure of knowledge and of grace; as, when properly improved, may elevate some of them, through the merits of Christ, to a seat even in the Christian paradise; while we delight to reckon among our future associates in glory the wise and virtuous of every age and every country, it will not, therefore, follow, that  
more



more of the benighted multitude might not have been wise and virtuous, had they enjoyed the same advantages with ourselves. It will not follow that those who sinned against the degree of light allowed them might not have repented in sack-cloth and ashes, had they known those important truths of whose value we are so negligent, or that those, be they many or few, who have been snatched as brands from the burning, might not, with greater lights, have attained to greater blessedness.

An equality of gifts or graces is nowhere to be found in the analogy of nature or religion; nor is it any imputation on the justice or mercy of God, that, where enough is given to all, he offers more to some than others. But it is the duty of the favoured part to remedy this seeming partiality, and to remember, that the more advantages have fallen to their share, the more clearly are they marked out by the common Parent as instruments of dispersion and distribution. The rich must feed the hungry, the seeing must conduct the blind;

blind; the Christian must join his efforts with the Church towards the illumination of heathen darkness.

And, while we indulge our gratitude for that unspeakable gift of the Gospel whereby we are admitted to the inmost sanctuary of mercy, and rendered spectators of those secret springs of grace, from whose diffusive dews and larger channels the universal earth derives fertility; let us remember, that not as spectators only should we approach the well-head of salvation; and that, unless we drink more deeply of its purer stream, the virtues of the heathen will hereafter be reckoned to our shame, when they shall come from the east and from the west to sit down in the kingdom of God, and when the men of Nineveh and the queen of the south shall rise up against us in judgment!

I have now run through the most important, indeed the only serious objection which occurs to me as likely to be urged against the doctrine of my present Lecture; and have shewn, I trust, satisfactorily, both from profane and sacred testimony, that  
both

gans may have been partakers like ourselves in the graces of the Holy Ghost, and inheritors with us, through Jesus Christ, of everlasting life and glory.

But from the facts which I have established, we are authorized to deduce some important though incidental corollaries.

1st. While by expressly attributing to the grace of God every single instance of good, whether done or thought or spoken, we cut up by the roots all human pride, and all tendency to Pelagian error", it is apparent that we exhibit in a yet clearer point of view the improbability of that opposite system, which supposes that sanctifying grace is, wherever bestowed, irresistibly exerted; and which, by referring our destiny to a previous infallible decree, would leave to the human will but an empty name of freedom. For since no single instance can be found in Scripture where the title of Elect is assigned to any other than Christians, and since it is assigned in the Epistles of St. Paul to communities of Christians generally and without exception; it must follow that it denotes some privilege  
in

in which all Christians and Christians only participate. But if there be certain heathens from whom sanctification to eternal life is not withheld, and if there be certain Christians (as is too lamentably and familiarly known) who, by their own ingratitude, have lost all claim to this inestimable privilege, it must follow that the election of St. Paul has reference to some other blessing than that with which the followers of Augustin are accustomed to identify it.

Nor can any doubt remain, that the only privileges to which this election applies are a knowledge in this world of God's more perfect will, and a share in the comforts of the Gospel; a preference, no doubt, sufficiently great to call forth our unbounded gratitude, but which does not extend so far as to give us the exclusive possession of our heavenly Father's love and mercy.

But, the distinction once removed which confines to Christians only the sanctifying grace of God, no reason can be given why such grace should be restricted to any particular persons, either among the Heathens, Christians, or Jews; or why the  
merciful



merciful patience of God which leads us to repentance should not, together with his ready help by which only repentance is possible, be extended to every capable subject. That equal grace is given to all, both religion and experience alike deny; but that any are altogether excluded from its influence, the observations which have been already made will, apparently, forbid us to maintain. I can duly appreciate, and I can sincerely honour that reverence for the power and purity of God's Spirit, which has induced so many wise and holy men to limit its presence to those only who are finally triumphant over sin: but do we indeed diminish the value of his gift or tarnish the brightness of his mercy, when we suppose it, like the sun of our mental system, to dart its pervading blessedness from the midst of heaven on all who do not wilfully shut their eyes against the day? Or shall we, who have the privilege of approaching nearer to its beams, be indifferent to our brighter prospect, because the ends of the earth are not immersed in total darkness; and because the witness of

the Most High has not entirely forsaken those tribes on whom the purer day-spring has not dawned?

From this universality, however, of grace, a second corollary arises; that grace, namely, may, so far as our personal sanctification is concerned, be resisted and rendered vain. Were it otherwise, indeed, there could be no condemnation at all, since no man is punished but for neglect of grace. But, if grace may be at first withstood, no reason can be given why it should ever, in this life, become irresistible; or why we should not, through life, retain the fatal power of falling from our highest proficiency. It follows that the doctrine of assurance, as that doctrine, at least, is commonly expressed, is an opinion groundless and illusory; that though on our present state of acceptance with God our conscience is reasonably said to bear us witness, yet is it impossible, without the gift of prophecy or the crime of presumption, to anticipate our final perseverance in godliness, with that degree of confidence which many pious men profess to feel.

It

It may be suspected indeed, (and well it is for them that such a case is possible,) that those excellent persons have not, in reality, that unbounded assurance of final salvation to which they, however sincerely, lay claim ; and that they confound those feelings which arise from a high degree of probability, with that stronger effect which is produced in the soul by the contemplation of what is absolutely certain.

The circumstances are of very rare occurrence, in which this certainty is possible to man ; and the highest degree of faith itself will, perhaps, fall vastly short of it. But, though the sense of probability is in its nature a conditional expectation, we may, doubtless, by inferring the future from the past, exhilarate or depress the soul to a degree of joy or misery very hardly to be distinguished in definition from that certainty which belongs, it may be thought, to present objects only.

In practice however, and in their effects on the subsequent conduct, such feelings are easily distinguishable. What we indeed

regard as certain we are never found to strive against or to forward : but that confidence of which we only persuade ourselves is by far too weak to hold out against the excitements of hope or terror. The merest Fatalist, if life be dear to him, will take care, notwithstanding his professed opinions, to guard his head in battle : the sturdiest Predestinarian, when temptations arise, is truly and piously disquieted.

And, though the recollection of frequent victories over sin may, doubtless, yield a well-grounded hope that we shall not be hereafter defeated ; though the probability that we shall be supported to-morrow as we were yesterday and the day before, may kindle in the good man a holy joy and gratitude, which, for the moment, casts out fear ; yet that this troublesome but necessary guest must, nevertheless, ere long return, is apparent from the circumstance, that the good man does not fail to continue those precautions which the apprehension of danger alone can dictate.

There is an awful difference between the absence of doubt and the sensation of perfect



fect confidence. That we shall sleep to-night as safely as we slept the night before, there is none of us, perhaps, who questions; and, if we think on the subject at all, we rejoice in our sense of that merciful protection, without which the watchman waketh but in vain. Yet do we none of us neglect to secure our doors against assault, which, if assault were impossible, would, surely, be a futile trouble. The mariner in sight of his desired haven is as glad as if his voyage were already concluded: and the saint beside his funeral pile may exult with reason that a crown is laid up for him for evermore. But neither the one nor the other is so sure of his safety, as to confound what is only extremely probable with what is absolutely decreed by Heaven. The seaman, till the anchor is cast, forsakes not the care of his helm; the martyr, whose pardon was laid before him on the condition of his apostasy, exhorted his persecutors, as they loved his soul, to remove from him that temptation\*. With both, the in-

\* Fox's Life of Bishop Hooper.

tensity of hope is allayed with an attendant anxiety, lest by any fault of theirs they should perish in the very moment when all their toils were about to terminate.

To a wicked man the doctrine of predestination is a dangerous and deadly downfall, because he is glad to use it as an excuse for neglecting those interests which he does not really regard. To a good man, if his reason be sound, it can, probably, do little harm; and may, sometimes, beyond a doubt, administer comfort under temptation, and inspire him with a gratitude which is not less warm or pure because the hope on which it rests is founded on an erroneous opinion.

But, neither the good man nor the sinner can be really asserted to believe in predestination, inasmuch as without hope enjoyment would be impossible, and without danger caution superfluous. The great detector of sophistry, our natural apprehension, exclaims aloud against every attempt at self-deceit; and, if we value our lives or our souls, we dare not commit either the one or the other to the hazard of  
those

those principles which we stimulate our fancy to conceive, and torture our understanding to maintain.

## LECTURE VI.

# NOTES

ON

## LECTURE VI.

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Page 382, note <sup>a</sup>.

I CANNOT help inserting the following passage from the "Golden Remains of Mr. John Hales," p. 14. "The effects of the Spirit (as far as they concern knowledge and instruction) are not particular information for resolution in any doubtful case, (for this were plainly revelation,) but, as the angel which was sent unto Cornelius informs him not, but sends him to Peter to school; so the Spirit teaches not, but stirs up in us a desire to learn: desire to learn makes us athirst after the means; and pious sedulity and carefulness makes us watchful in the choice, and diligent in the use of our means. The promise of the Apostles of the Spirit which should lead them into all truth, was made good unto them by private and secret informing their understandings with the knowledge of high and heavenly mysteries, which had as yet never entered into the conceit of any man. The same promise is made to us. For, what was written by revelation in their hearts for our instruction have they written in their books; to us, for information, otherwise than out of these books, the Spirit speaks not. When the Spirit regenerates a man, it infuses no knowledge of any point of faith, but sends him to the Church and to the Scriptures.



tures. When it stirs him up to newness of life, it exhibits not unto him an inventory of his sins, as hitherto unknown; but either supposes them known in the law of nature, of which no man can be ignorant, or sends him to learn them from the mouth of his teachers. More than this, in the ordinary proceeding of the Holy Spirit, in matter of instruction, I yet could never descry. Which I do the rather note, first, because by experience we have learnt, how apt men are to call their private conceits the Spirit: and again, because it is the especial error, with which St. Austine long ago charged this kind of men: *Tanto sunt ad seditionem faciliores, quanto sibi videntur spiritu excellere.*"

Page 384, note b.

Clarke's Expos. of Catechism, p. 113. "The offices which the Scripture ascribes to the Holy Spirit are; That in the Prophets from the beginning it testified beforehand to the sufferings of Christ, and the glory that should follow. That afterwards he was sent forth in a more extraordinary manner,—to abide with *Christ's followers* for ever, even unto the end of the world, as the great sanctifier of the hearts of good men." Here the learned author evidently gives us to understand that the *sanctifying* graces of the Holy Ghost were unknown till the time of Pentecost, and accorded then to *Christians only*. And this seems also to have been the opinion of Bishop Tillotson, Works published by Barker, vol. i. p. 298. "The Spirit of God doth still concur with the Gospel, and work upon the minds of men to excite and assist them to that which is good. And this influence of God's Holy Spirit is common to *Christians* of all ages." The same is taught in the Catechisms of Crellius and Schlichtingius,

gius, c. vi. p. 252. "Etenim, si illud donum Spiritus Sancti quod ad tempus duravit, non dabatur, nisi credentibus Evangelio; certe non minus, id Spiritus Sancti donum, quod perpetuum est, iis tantum dari statuendum est, qui Evangelio plane crediderint, et illud ex animo amplexi fuerint, precibusque insuper ardentibus id a Deo expetiverint.

Page 386, note c.

Mosheim, t. i. p. 277. "Their (the Semipelagians') doctrine, as it has been generally explained by the learned, amounted to this: That inward preventing grace was not necessary to form in the soul the first beginnings of true repentance and amendment; that every one was capable of producing these by the mere power of their natural faculties; as also of exercising faith in Christ, and forming the purposes of a holy and sincere obedience. But they acknowledged at the same time, that none could persevere or advance in that holy and virtuous course, which they had the power of beginning, without the perpetual support and the powerful assistance of the divine grace." Catechesis Eccl. Polon. c. vi. §. 6. De Promiss. Sp. Sancti. "Qu. Nonne ad credendum Evangelio Spiritus Sancti interiore dono opus est? Resp. Non. Nec enim in Scripturis Sanctis legimus cuiquam id conferri donum nisi credenti Evangelio." Hieron. adv. Pelagianos, l. i. Op. t. 2. p. 177. Atticus. "Oro te, non legisti: 'Non enim volentis neque currentis, sed miserentis est Dei.' Ex quibus intelligimus nostrum quidem esse velle et currere, sed ut voluntas nostra compleatur et cursus, ad Dei misericordiam pertinere; atque ita fieri, ut et in voluntate nostra et in cursu liberum servetur arbitrium, et, in consummatione voluntatis et cursus, Dei cuncta potentiæ relinquantur."

Page 386, note d.

Articles of Religion: X. Of Free Will. "We have no power to do good works acceptable and pleasant to God, without the grace of God by Jesus Christ preventing us, that we may have a good will, and working with us when we have that will." John vi. 44. "No man can come to me, except the Father which hath sent me draw him."

Page 390, note e.

Owen on the Spirit, book iii. c. 4. §. 20: "As they (the unregenerate) *cannot* come to Christ, unless the Father draw them, so they *will* not come that they may have life,—wherefore their damnation is just and of themselves."

Page 393, note f.

Sohar Chadasch, fol. 35. 1. "Angeli ante pios exclamant; Date gloriam filio Regis, Imagini illustris Regis, in quo Spiritus Sanctus habitat!" Tanchuma. fol. 18. 2. "Quodcunque iusti faciunt, faciunt per Spiritum Sanctum." Schemoth Rabba, sect. 23. fol. 122. 1. "Et propter fidem habitavit in eis Spiritus Sanctus, et dixerunt Canticum." Siphre. fol. 46. 1. "Hac ratione liberasti nos, ut, si peccemus, tu statim propitius nobis sis, et Spiritus Sanctus dicat omni tempore, quod, si sic fecerimus, remissus nobis erit reatus sanguinis." Sohar Numer. fol. 86. col. 342. "Josephus coram uxore Potipharis simulabat se non intelligere linguam ejus; et Spiritus Sanctus clamavit ad eum verbis Prov. vii. 5. Ut caveas tibi a muliere peregrina!"

Ibid. note g.

Bull. Harmonia Apost. Diss. Post. xi. §. 4. "Hinc solvi possit et altera questio: An scilicet Spiritus Sanctus



ctus V. Testamenti Temporibus datus fuerit? Resp. Omnino: neque enim alias tot viros pios et sanctos sub Lege Mosis fuisset reperire. Sed, primo, datus erat Spiritus sub Lege quidem, at non ex Lege; quippe hæc grātia mutuo erat accepta, et sumpta de gratia Evangelica. Hinc, Spiritus promissus, dicetur a Paulo in eo, quem modo laudavimus, loco, εὐλογία Ἀβραάμ, benedictio Abrahami non Mosis, (Gal. iii. 14.) quia, scilicet, ingens hoc beneficium ex promisso Abrahamæ facti, non ex Mosaico fœdere, i. e. ex Evangelio non a Lege effluxit."

Page 395, note h.

Bull. ubi sup. "Legis temporibus dedit Dominus Spiritus sui gratiam parce admodum et restricte; sub Evangelio largiter atque effusissime."

Page 402, note i.

Timæus ap. Plat. Op. t. x. p. 10. Θεὸν δὲ τὸν μὲν αἰώνιον νόος ὁρῇ μόνος τῶν ἀπάντων ἀρχαγὸν καὶ γενέτορα τετέων. Id. in Phædone. t. i. p. 141. Εὐλόγως ἔχει τὸ Θεόν τε εἶναι ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνῃς κτήματα εἶναι. Id. de Legibus. l. iv. t. 8. p. 171. Θεὸς μὲν πάντα, καὶ μετὰ Θεοῦ τύχη καὶ καιρὸς τ' ἀνθρώπινα διακυβέρνησι ξύμπαντα. Id. in Theæteto. t. ii. p. 122. Θεὸς οὐδαμῇ οὐδαμῶς ἄδικος, ἀλλ' ὡς οἶον τε δικαιοτάτος, καὶ οὐκ ἐστὶν αὐτῷ ὁμοιότερον οὐδὲν, ἢ ὅς ἂν ἡμῶν αὖ γένηται ὅτι δικαιοτάτος. Ibid. 121. Τὴν δὲ θνητὴν φύσιν καὶ τόνδε τὸν τόπον περιπολεῖ (τὰ κακὰ) ἐξ ἀνάγκης. Διὸ καὶ πειρᾶσθαι χρὴ ἐνδένδε ἐκείσε φεύγειν ὅτι τάχιστα. Φυγὴ δὲ ὁμοίωσις Θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις δὲ, δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι. Id. Epist. vi. t. 11. p. 92. Τὸν τῶν πάντων Θεὸν ἡγεμόνα τῶν τε ὄντων καὶ τῶν μελλόντων, τοῦ τε ἡγεμόνος καὶ αἰτίῃς πατέρα κύριον ἐπομνύντας· ὃν, ἂν ὄντως φιλοσοφῶμεν, εἰσόμεθα πάντες σαφῶς, εἰς δυνάμιν ἀνθρώπων εὐδαιμόνων. Aristoteles De Cælo. l. ii, c. 3. Op. t. i. p. 455.

Ed.



Ed. Du Val. Ἐκαστον ἐστὶν ὧν ἔργον ἐστὶν ἕνεκα τῶ ἔργου. Θεὸς δὲ ἐνέργεια ἀθανασία, τῷτο δὲ ἐστὶ ζωὴ αἰδίου. Id. de Mundo. c. vi. t. i. p. 610. Ἀρχαῖος μὲν οὖν τις λόγος καὶ πατριος ἐστὶ πᾶσιν ἀνθρώποις, ὡς ἐκ Θεῶ τὰ πάντα καὶ διὰ Θεῶ ἡμῖν συνέστηκεν. Οὐδεμία δὲ φύσις αὐτὴ κατ' ἑαυτὴν αὐτάρκης, ἐρημωθείσα τῆς ἐκ τούτου σωτηρίας. Id. Nat. Auscult. viii. 7. Op. t. 1. p. 419. Φανερόν δὲ καὶ ἐκ τῶδε ὅτι ἀνάγκη αἰετὶ ἐν καὶ αἰδίου τὸ πρῶτον κινεῖν. Id. Metaphys. l. i. c. 11. Op. t. 2. p. 841. Θεὸς δοκεῖ τὸ αἰτίον πᾶσιν εἶναι καὶ ἀρχὴ τις. Id. Ibid. l. xiv. c. 7. p. 1001. Εἰ οὖν οὕτως εὖ ἔχει, ὡς ἡμεῖς ποτε, ὁ Θεὸς αἰετὶ θαυμαστὸν εἰ δὲ μᾶλλον, ἔτι θαυμασιώτερον. Ἐχει δὲ ὧδε καὶ ζωὴ δὲ γὰρ ὑπάρχει, ἡ γὰρ νῦν ἐνέργεια ζωὴ ἐκείνος δὲ ἐνέργεια· ἐνέργεια δὲ ἡ κατ' αὐτὴν ἐκείνου ζωὴ ἄριστος καὶ αἰδίου. Φαμὲν δὲ τὸν Θεὸν εἶναι ζῶον αἰδίου ἄριστον, ὥς ζῶν καὶ αἰὼν συνεχὴς καὶ αἰδίου ὑπάρχει τῷ Θεῷ, τετὸ γὰρ ὁ Θεός. Callicratides Pythagoreus Lacon. ap. Stobæum, Sentent. p. 486. Ἀρχὰ μὲν γὰρ τὸ θεῖον τῆς φύσεως, οὔτε τὸ ἐκείνων συμφέρον σκοπούμενον, οὔτε μὲν τὸ ἴδιον ἀπολελυμένως, ἀλλὰ τὸ κοινῶν.—Τὸ δ' ἐν ἐστὶν ἄριστον αὐτὸς, ὅπερ ἐστὶ κατὰ τὴν ἔννοιαν, ζῶον οὐράνιον, ἄφθαρτον, ἀρχὰ τὴ καὶ αἰτία τῆς τῶν ὅλων διακοσμάσεως. Zaleucus in Leg. Proœm. ibid. 279. Οὐ τιμᾶται Θεὸς ὑπ' ἀνθρώπων φαύλης, οὐδὲ θεραπεύεται δαπάναις οὐδὲ τραγυδίαις τῶν ἀλισκομένων, καθάπερ μόχθηρος ἄνθρωπος, ἀλλ' ἀρετῇ καὶ προαίρεσει τῶν καλῶν ἔργων καὶ δικαίων. Διὸ ἕκαστον δεῖ εἰς δυνάμιν ἀγαθὸν εἶναι, καὶ πράξει καὶ προαίρεσει, τὸν μέλλοντα ἔσεσθαι θεοφιλή.

Menand. Frag.

Ἄλλ' ἐστὶ τόλμας καὶ βίη ταῦτ' ὄργανα  
Εὐρημέν' ἀνθρώποις ἀναιδέσιν, Ῥοδῇ,  
Εἰς καταγέλωτα τῷ βίῳ πεπλασμένα,  
Οὐδείς μ' ἀρέσκει περιπατῶν ἔξω Θεός  
Μετὰ γράος, οὐδ' εἰς οἰκίας παρεισιῶν  
Ἐπὶ τοῦ σανιδίῃ μητραγύρτης——

Πάντῃ γὰρ ἐστὶ, παντὰ καὶ βλέπει Θεός.

Cicero de Nat. Deor. l. i. “Deum dixit Thales Milesius

lesius eam mentem quæ ex aqua cuncta fingeret." Id. ibid. "Quis enim Deum non timeat, omnia providentem et cogitantem et animadvertentem, et omnia ad se pertinere putantem, curiosum et plenum negocii Deum?" Id. Tusc. Quæst. l. i. "Cur Deos esse credamus firmissimum hæc afferri potest, quod nulla gens tam fera, nemo omnium tam sit immanis, cujus mentem non imbuerit deorum opinio." Seneca. Ep. lxxv. "Sed nos nunc primam et generalem causam quærimus; hæc simplex esse debet, nam et materia simplex est; Quærimus quid sit causa? Ratio faciens: id est, Deus."

Page 405, note k.

Epicharmus ap. Clem. Alex. Stromat. l. v.

Ἔσιν ἀνθρώπων λογισμοὶς, ἐστὶ καὶ θεῖος λόγος,  
Οὐ γὰρ ἄνθρωπος τέχνην εὖρ', ὁ δὲ Θεὸς ταυτὰν φέρει.  
Ὁ δὲ γὰρ τὰνθρώπων λόγος πέφυκ' ἀπὸ τῆς θεῆς λόγου.

Menand. Fragm.

———— Θεὸς ἐστὶ τοῖς χρηστοῖς ἀεὶ

Ὁ νοῦς γὰρ, ὡς εἰσέειν.—

Plato in Theage. Op. t. ii. p. 21. Ταῦτα δὲ πάντα εἴρηκά σοι, ὅτι ἡ δυνάμις αὕτη τοῦ δαιμονίου τούτου καὶ εἰς τὰς συνουσίας τῶν μετ' ἐμῆ συνδιατριβόντων τὸ ἅπαν δύναται. πολλοῖς μὲν γὰρ ἐναντιῖται, καὶ οὐκ ἔστι τούτοις ὠφελήσθαι μετ' ἐμοῦ διατρίβειν. ὥστε οὐχ οἷόν τέ μοι τούτοις συνδιατρίβειν. πολλοῖς δὲ συνεῖναι μὲν οὐ διακωλύει, ὠφελεῖνται δὲ οὐδὲν συνόντες· οἷς δ' ἂν συλλάβηται τῆς συνουσίας ἡ τῆς δαιμονίας δυνάμις, οὗτοί εἰσιν ὦν καὶ σὺ ἥσθησαι· ταχὺ γὰρ παραχρῆμα ἐπιδιδόασιν· καὶ τούτων αὖ τῶν ἐπιδιδόντων, οἱ μὲν καὶ βέβαιον ἔχουσι καὶ παραμόνιμον τὴν ὠφέλειαν· πολλοὶ δὲ ὅσον ἂν μετ' ἐμῆ χρόνον ᾧσι, θαυμάσιον ἐπιδιδόασιν· ἐπειδὴν δὲ μοῦ ἀπόσχονται, πάλιν ἐδὲν διαφέρουσιν ὑποῦν. Idem. Ibid. p. 24. Ἐστὶν οὖν, ὦ Θεάγης, τοιαύτη ἡ ἡμετέρα συνουσία· ἐὰν μὲν τῷ Θεῷ φίλον ᾖ, πάνυ πολὺ ἐπιδώσεις καὶ ταχὺ, εἰ δὲ μὴ, οὔ. Id. Epinom. Op. t. ix. p. 269. Οὐδ' ἂν διδάξειεν, εἰ μὴ θεὸς ὑφ' ἡγοῖτο. Ibid.

p. 273. 'Ως ἐὰν μὲν τις ἕκαστα τούτων ὀρθῶς λαμβάνῃ, μέγ' ὄφελος γίγνεται τῷ παραλαμβάνοντι κατὰ τρόπον· εἰ δὲ μὴ θεὸν ἄμεινον αἰεὶ καλεῖν.

Page 406, note <sup>l</sup>.

Cic. de Nat. Deor. l. ii. "Nemo unquam vir magnus sine aliquo afflatu divino fuit." Seneca, Ep. 61. "Prope Deus est, tecum est, intus est. Ita dico, Lucili, sacer intra nos Spiritus sedet, bonorum malorumque nostrorum observator et custos. Hic ut a nobis tractatur, ita nos tractat ipse, bonus vero vir sine Deo nemo est. An potest aliquis supra fortunam, nisi ab illo adjutus, exsurgere? Ille dat consilia magnifica et erecta in unoquoque bono viro!"

Page 409, note <sup>m</sup>.

Cicero de Senectute. Diis immortalibus sero. Plato Epinomis. Oper. tom. ix. 'Ὁν καὶ διῖσχυρίζομα παίζων καὶ σπουδάζων ἅμα, ὅτε θανάτῳ τίς τῶν τοιούτων τὴν αὐτοῦ μοῖραν ἀναπλήσει, σχεδὸν ἐὰν περ ἀποθανὼν ᾗ, μήτε μεδέξιν εἴτι πολλῶν τότε καδάπερ νῦν αἰσθήσεων, μιᾶς τε μοίρας μετεληφότα μόνον, καὶ ἐκ πολλῶν ἕνα γεγονότα, εὐδαίμονά τε ἔσεσθαι καὶ σοφώτατον ἅμα καὶ μακάριον· εἴτε τις ἐν ἡπείροις εἴτ' ἐν νήσοις μακάριος ὢν ζῇ, καὶ κείνῳ μεδέξιν τῆς τοιαύτης αἰεὶ τύχης· καὶ εἴτε δημοσίᾳ τίς ἐπιτηδεύσας ταῦτα εἴτε ἰδίᾳ διαδιῶ, τὰ αὐτὰ ὡσαύτως αὐτὸν πρᾶξιν παρὰ θεῶν.

Epicharmus ap. Clem. Alex. Strom. l. v.

Οὐδὲν ἐκφεύγει τὸ Θεῖον. τοῦτο γιγνώσκειν σε δεῖ,

Αὐτὸς ἔσθ' ἁμῶν ἐπόπτης, ἄδυνατεῖ δ' οὐδὲν Θεός.

Menander, *ibid*.

Ἄλλὰ τῶν

Χρηστῶν ἔχει τιν' ἐπιμέλειαν καὶ Θεός.

Δεῖ γὰρ τὸν ἄνδρα χρήσιμον πεφυκέναι,

Μὴ παρθένους φδείροντα, καὶ μοιχώμενον,

Κλέπτοντα

Κλέπτοντα καὶ σφάζοντα χρημάτων χάριν,  
 Τ' ἀλλότρια βλέποντα, ἐπιθυμοῦντα δὲ  
 \*Ἦτοι γυναικὸς πολυτελοῦς, ἢ δώματος,  
 \*Ἡ κτήσεως, παιδὸς τε, παιδίσκης δ' ἀπλῶς,  
 \*Ἰππῶν, βοῶν τὸ σύνολον, ἢ κτηνῶν τί δή.  
 ——— μηδὲ βελόνης, ᾧ φίλτατε,  
 \*Ἐπιθυμήσας ποτὲ ἀλλοτρίας· ὁ γὰρ Θεὸς  
 \*Ἔργοις δίκαιοις ἥδεται.

Diphilus. *ibid.*

Οἷε σὺ τοὺς θανόντας, ᾧ Νικήρατε,  
 Τρυφῆς ἀπάσης μεταλαβόντας ἐν βίῳ,  
 Περφευγέναι τὸ θεῖον ὡς λεληθότας;  
 \*Ἔστιν Δίκης ὀφθαλμοὺς ὧς τὰ πάνθ' ὄρεᾷ.  
 Καὶ γὰρ καδ' αἶδην δύο τρίβους νομίζομεν,  
 Μίαν δίκαιων, ἑτέραν δ' ἀσεβῶν εἴνοδον.

Μηδὲν πλανηθῆς, ἔστι καὶ ἐν αἵδου κρίσις  
 \*Ἦνπερ ποιήσῃ ὁ Θεὸς ὁ πάντων δεσπότης,  
 Οὗ τοῦνομα φοβερὸν, οὐδ' ἂν ὀνομάσαιμ' ἐγώ.

Pindari Frag. *ibid.* l. iv. et Op. t. iii. p. 36. Ed. Heyne.

Ψυχαὶ δ' ἀσεβέων ὑπουράνιοι γαίᾳ  
 Πωτῶνται ἐν ἄλγεσι φονίῳς ὑπὸ  
 Ζεύγλαις ἀφύκτοις κακῶν  
 Εὐσεβῶν δ' ἐπουράνιοι νόουσai  
 Μολπαῖς ΜΑΚΑΡΑ ΜΕΓΑΝ ἀείδουσ' ἐν ὕμνοις.

Plautus in Captivis. Act. ii. Sc. 2. 63.

Est profecto Deus, qui, quæ nos gerimus, auditque  
 et videt.

Is, uti tu me hic habueris, proinde illum illic curaverit.

Bene merenti bene profuerit, male merenti par erit.

Virgilius. *Æneid.* I. 543.

—— Sperate Deos memores fandi atque nefandi !

Page 410, note <sup>n</sup>.

There is a remarkable similarity between the notions  
 of



of the Heathens, as to the horn and ivory gates through which dreams and visions passed, and the similar distinction made by the Rabbins between the opaque and transparent windows, by which the comparative clearness or obscurity of the visions vouchsafed to the prophets is illustrated. See my notes on Lecture II. also Schöttgen Hor. Hebr. p. 647. It is possible that both the Heathen and the Jewish allegory are borrowed from the same source, the phantasmagoria, namely, which the Egyptian and Eleusinian mystics appear to have exhibited through mediums more or less pellucid. See Mr. Christie's Essay on the Sepulchral Vases of the Ancients. I may be allowed to add, for the sake of the young theological student, that it is this Rabbinical notion of the "specular non lucidum," to which St. Paul refers, 1 Cor. xiii. 12. and that, therefore, the refinements of Mr. Nolan, p. 103. as to the manner in which objects are *reflected in a mirror*, are, however ingenious, completely out of place. Nor is Warburton much more happy in his observations on the phrase, ἐν αἰνίγματι, which, as Wetstein has shewn in the parallel expressions which he has collected from the best Greek authors, is, by our translators, very properly considered as a mere periphrasis for "darkly."

Page 410, note 9.

Callistratus ap. Athenæum, l. xv.

Φιλτάδ' Ἀρμοδί' οὔτι ποῦ τέθνηκας,

Νήσοις δ' ἐν μακάρων σὲ φασὶν εἶναι,

Ἴνα πῆρ ποδώκης Ἀχίλλευς,

Τυδεΐδην τέ φασιν Διομήδεα.

Peerless youths, in islands blest,

Not, like recreant idlers, dead,

You with fleet Pelides rest,  
And with godlike Diomed !

Sir W. Jones.

See also Lowth. Prælect. i. p. 13.

Page 411, note p.

Plato Apolog. Socr. Op. t. i. p. 66. Ἐγὼ οὖν δεινὰ ἂν εἶην ἐργασμένος, ὧς ἄνδρες Ἀθηναῖοι, αἱ ὅτε μέν με οἱ ἄρχοντες ἔταττον, οὓς ὑμεῖς εἴλεσθε ἄρχειν μου, καὶ ἐν Ποτιδαίᾳ, καὶ ἐν Ἀμφιπόλει, καὶ ἐπὶ Δηλίῳ, τότε μέν, οὗ ἐκεῖνοι ἔταττον, ἔμενον ὥσπερ καὶ ἄλλος τις, καὶ ἐκινδύνευον ἀποθανεῖν τοῦ δὲ Θεοῦ τὰττοντος, ὡς ἐγὼ ᾤηθην τε καὶ ὑπέλαβον, — ἐνταῦθα δὲ φοβηθεῖς ἢ θάνατον, ἢ ἄλλο ὅτιοῦν πᾶν, λείποιμι τὴν τάξιν. Id. ibid. p. 68. Ἐγὼ ὑμᾶς, ὧς ἄνδρες Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ τῷ Θεῷ μᾶλλον ἢ ὑμῖν. — ταῦτα γὰρ κελεύει ὁ Θεός, εὐ ἴστε.

Page 412, note q.

Æschyl. Frag. ap. Clem. Alex. Strom. l. v.

Χώριζε θνητῶν τὸν Θεόν, καὶ μὴ δόκει,  
Ὅμοιον αὐτῷ σάρκινον καδεστάναι.  
Οὐκ οἶσθα δ' αὐτὸν, ποτὲ μὲν ὡς πῦρ φαίνεται  
Ἀπλᾶτος ὁρμῇ, ποτὲ δ' ὕδωρ, ποτὲ δὲ γνόφος,  
Καὶ θηρσὶν αὐτὸς γίνεται παρεμφερής,  
Ἀνέμῳ, νεφέλῃ τε, κάστραπῇ, βροντῇ, βροχῇ,  
Ὑψηρετεῖ δ' αὐτῷ θάλασσα καὶ πέτραι,  
Καὶ πᾶσα πηγὴ, χ' ὕδατος συστήματα.  
Τρέμει δ' ὄρη καὶ γαῖα καὶ πελώριος  
Βυθὸς θαλάσσης, καὶ ὀρέων ὕψος μέγα,  
Ἐπὶ ἐπιβλέψῃ γοργὸν ὄμμα δεσπότου.  
Πάντα δύναται γὰρ δοξὰ ὑψίστου Θεοῦ.

August. De Civ. Dei. l. iv. c. 11. “ Ipse in æthere sit Jupiter, ipse in aëre Juno, ipse in mari Neptunus, in inferioribus etiam maris ipse Salacia, in terra Pluto,  
in

in terra inferiore Proserpina, in focis domesticis Vesta, in fabrorum fornace Vulcanus, in divinantibus Apollo, in merce Mercurius, in Jano initiator, in Termino terminator, Saturnus in tempore, Mars et Bellona in bel-  
lis, Liber in vineis, Ceres in frumentis, Diana in sylvis, Minerva in ingeniis. Ipse sit postremo etiam illa turba quasi plebeiorum Deorum. Ipse præsint nomine Liberi virorum seminibus, et nomine Liberæ fœminarum. Ipse sit Diespiter, qui partum perducit ad diem: ipse sit Dea Mena quam præfecerunt menstruis fœminarum; ipse Lucina quæ a parturientibus invocatur; ipse opem ferat nascentibus, excipiens eos sinu terræ, et vocatur Opis.——Hæc omnia quæ dixi, et quæcunque non dixi, hi omnes Dii Deæque sit Unus Jupiter; sive sint, ut quidam volunt, omnia ista partes ejus, sicut eis videtur quibus eum placet esse mundi animum; sive virtutes ejus, quæ sententia velut magnorum multorumque doctorum est.”

Hermesianax Colophon.

Πλούτων, Περσεφόνη, Δημήτηρ, Κύπρις, Ἑρωτες,  
Τρίτωνες, Νηρεὺς, Τηθύς καὶ Κυανοχαίτης,  
Ἑρμῆς θ', Ἡφαιστός τε κλυτὸς, Πάν, Ζεὺς τε καὶ Ἥρῃ,  
Ἀρτεμις, ἥδ' ἐκάεργος Ἀπόλλων εἰς Θεὸς ἐστί.

Seneca, Nat. Quæst. l. ii. §. 45. “Deum illum maximum potentissimumque, qui ipse vehit omnia: qui ubique et omnibus præsto est; cœli et omnium deorum Deum; a quo ista numina quæ singula adoramus et colimus suspensa sunt.” Maximus Tyrius, Diss. i.

Ἰδοὺς ἂν μὲν ἐν τοῖς ἄλλα, ἐν δὲ τοῖς ἄλλα καὶ οὐ ταῦτα ψηφίζομένους τοὺς ἀνθρώπους, πάντας δὲ πᾶσι διαφερομένους· οὐ τὸ ἀγαθὸν τὸ αὐτὸ πᾶσιν, οὐ τὸ κακὸν ὁμοιον, οὐ τὸ αἰσχροῦν, οὐ τὸ καλόν· νόμος μὲν γὰρ δὴ καὶ δίκη ἄνω καὶ κάτω φέρεται διασπώμενα καὶ σπαρασσόμενα· μὴ γὰρ ὅτι γένος γένει ὁμολογεῖ ἐν τούτοις, ἄλλ' οὐδὲ πόλεις πόλει, ἄλλ' οὐδὲ οἶκος οἴκῳ, οὐδὲ ἀνὴρ ἀνδρὶ, οὐδὲ αὐτὸς αὐτῷ· ἐν τοσούτῳ δὲ πολέμῳ καὶ στάσει καὶ



διαφωνία, ἕνα ἴδοις ἂν ἐν πάσῃ γῇ ὁμόφωνον νόμον καὶ λόγον, ὅτι Θεὸς εἷς πάντων βασιλεὺς καὶ πάτης, καὶ Θεοὶ πολλοὶ. Θεοῦ παῖδες συνάρχοντες Θεῷ. Tertullianus ad Scapulam, Op. p. 71. Ed. Rigalt. "Populus, adclamans Deo Deorum qui solus potens est, in Jovis nomine Deo nostro testimonium reddidit." Aristæus ad Ptolemæum Regem, ap. Joseph. Antiq. 1. xii. c. 2. §. 2. Ed. Hudson. Τὴν βασιλείαν σου διέποντος τοῦ θεμένου τοὺς νόμους αὐτοῖς [Ιουδαίοις] Θεοῦ, καθὼς ἐμοὶ πολυπραγμονήσαντι μαθεῖν ὑπῆρξε. Τὸν γὰρ ἅπαντα συστησάμενον Θεὸν καὶ οὗτοι καὶ ἡμεῖς σεβόμεθα, Ζῆνα καλοῦντες αὐτὸν ἐτύμως, ἀπὸ τῆ σύμπασιν ἐμφύειν τὸ ζῆν τὴν ἐπὶ κλησιν αὐτοῦ νοήσαντες. R. Kimchi Comm. in Jeremiam. x. 7. "Quis Te [Deus] non timebit?—Sane inter omnes gentium sapientes et inter omnia ipsorum regna, fatentur neminem tibi similem; neque stellas adorant nisi tanquam mediatores." Cudworth. Intell. Syst. b. i. c. 4. p. 451. "The true etymon of Jupiter (though Cicero knew not so much) being, without peradventure, not *Juvans Pater*, but *Jovis Pater*, Jove the Father of gods and men; which Jovis is the very Hebrew Tetragrammaton, (however these Romans came by it,) only altered by a Latin termination. Wherefore, as there could be no impiety at all in calling the supreme God Jove or Jovis, it being that very name which God himself chose to be called by; so neither is there any reason why the Latins should not as well mean the supreme God thereby, as the Greeks did unquestionably by Zeus." If it be asked, whence the Romans derived their name Jovis, we may possibly answer from Pythagoras, who appears to have derived many sacred as well as profane traditions from the east. The name of the true God was known however to many of the ancients. Sanchoniathon derived his knowledge of antiquity from Jerombaal, priest of the God Jao. Diodorus Siculus, in his first book, speaks of the



the same divine name as the tutelary Deity of the Jews. And Macrobius, Saturnal. i. gives a remarkable acknowledgement of the Clarian oracle.

Φράζο τοὺν πάντων ὑπάτον Θεὸν ἔμμεν ἸΑΩ.

The first stanza of Pope's Universal Prayer, which has given much offence to many good men, may seem, therefore, more conformable both to reason and antiquity than Pope himself was, perhaps, aware of. And, if it should be asked, why then, if Jupiter were only a name for the true God, the early Christians suffered death rather than adore him? it may be answered, 1st. That though Jupiter were the true God, yet the notions which the vulgar entertained respecting him were such as no Christian could, without impiety, sanction; and 2ndly. That the test proposed was not a mere acknowledgement of his existence and power, but the worship of his image; an act of which the criminality is neither increased nor lessened by the reality or falsehood of the Deity thus represented, and which is as much to be abhorred in the zealous Romanist who bows down to a picture of God the Father, as in the Indian who burns odours before the form of Krischna or Kali.

Page 421, note r.

Office of Private Baptism. "This child being born in original sin and in the wrath of God, is now, by the laver of regeneration in Baptism, received into the number of the children of God and heirs of everlasting life: for our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them to him." Communion Office. "We most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us

thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are heirs through hope of thy everlasting kingdom through the most precious death and passion of thy dear Son !” Catechism. “ An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself as a means whereby we receive the same, and a pledge to assure us thereof.”

Page 424, note s.

Nizacchon. No. 21. p. 19. “ Nesciunt [Christiani] quod fides non posita sit in circumcisione, sed in corde. Quicumque non vere credit, illum circumcisio Judæum non facit : qui vero recte credit, is Judæus est, etiamsi non sit circumcisisus.” Lightfoot, vol. ii. p. 760. “ You will wonder, reader, to hear that some Jews were always uncircumcised : yea, that some priests not circumcised ministered at the altar, and that without the complaint of any, and indeed without any fault. Very frequent mention is made in the Talmudists of an uncircumcised Israelite, and an uncircumcised priest. If the first, second, and third son should die by circumcision, those that were born after were not circumcised, and yet Israelites in all respects, priests in all respects.”

Page 430, note t.

The extension of God's grace and mercy to the Heathen is said to have been taught by Zuinglius. See Naylor's Helvetic History, vol. iv. p. 240. and Pallavicino Concilio di Trento. l. i. c. 19. p. 140. In more ancient times it was, unquestionably, taught by Justin Martyr, Apol. i. Χριστὸν πρωτότοκον τοῦ Θεοῦ εἶναι ἐδιδάχθημεν, καὶ προεμηνύσαμεν λόγον ὄντα, τοῦ πᾶν γένος ἀνθρώπων μετέσχε·

μετέσχε· καὶ οἱ μετὰ λόγου βιώσαντες Χριστιανοὶ εἰσι καὶ ἄθεοι ἐνομίσθησαν. οἷον ἐν Ἑλλήσι μὲν Σωκράτης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι αὐτοῖς.

Page 431 ,note <sup>u</sup>.

Hieron. Epist. ad Ctesiphont. Op. t. ii. p. 171. "Ita enim [Pelagiani] Dei gratiam ponunt, ut non *per singula opera* ejus nitamur et regamur auxilio, sed ad liberum arbitrium referunt, et ad præcepta legis, ponentes illud Esaïæ, 'Legem Deus in adjutorium posuit,' ut *in eo* Deo referendæ sint gratiæ, quod *tales nos condiderit qui nostro arbitrio possimus et eligere bona et vitare mala.*" Idem Adv. Pelag. l. i. Op. t. ii. p. 176. "Novi plerosque vestrûm ita ad Dei cuncta referre gratiam, ut non in partibus sed in genere, hoc est, nequaquam in rebus singulis sed in conditione arbitrii intelligant potestatem."

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# THE LANCET

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## LECTURE VII.

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JOHN xvi. 7.

*I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come; but if I depart, I will send him unto you.*

THAT the name of Comforter here given to the Holy Ghost was given in anticipation of some peculiar and permanent favour to be conferred by him on the orphan Church of Christ, it has been already my endeavour to prove. And I have shewn, in like manner, that these essential characteristics of permanence and peculiarity will evince that benefit, whatever it may be, to be something distinct both from the gifts of miracle and prophecy, which were accorded to a single generation only of Christians; and from those more common aids and larger influences, whence not the  
Christian

Christian virtues only, but every act and word and thought hath issued, which hath thrown a transitory gleam of light and beauty over that gloomy prospect which is offered to the mental view by the natural state of mankind.

For, as the comfort of God's Spirit was promised to Christians only, and as it was promised to the universal Church of Christ in every age of its duration, it is plain that such specific benefit could not consist in a bounty, however great, in which Christians partake with some of those to whom the name of Christ is unknown ; and that we can with yet less ground of probability identify it with a privilege which was confined to the Apostles and their immediate successors.

We have still, then, to inquire after an instance of celestial bounty more accurately corresponding with the terms of Christ's prediction. And such an instance it is not impossible to find, to which external aids and internal graces are attendant only and incidental appendages ; a bounty in the hopes and promises of which, the Christian  
alone,

alone, and Christians of every age and nation are partakers and proprietors, and of which the privileges, as they were purchased by the sinless obedience and meritorious sufferings of the second Person in the Deity, so were they conferred on us in plenary enjoyment, by the advent and inspiration of the Third in that mysterious essence.

That the Son of God is the object, not the teacher of the Christian Faith; that he did not “bear testimony of himself,” and that he left to the subsequent doctrine and illumination of the Paraclete to record and explain those awful dispensations whereby he triumphed over death and hell, is evident from that ignorance which, till the advent of the Holy Ghost, the chosen followers of our Lord displayed as to the nature of their Master’s kingdom. An ignorance it was indeed, so total, and to us so extraordinary, that the greater number of commentators have been rashly induced to ascribe it to a degree of national prejudice or natural incapacity in those whom Christ selected to instruct the world, which as it  
would

would be beyond all bounds of probability, so is it altogether needless to enhance the wonder of the fact, that the world has been, by their means, converted. Enough there is of miracle to confound the wisdom of the wise, and to establish the celestial origin of our religion, in the event which all parties allow, that the fabric of Paganism was overturned by twelve Galilean fishermen, without the further supposition, that these instruments of God's will were less favoured in intellect or acuteness than others of their rank and nation. Nor must we forget that, by how much the more we underrate the extent of their intelligence, by so much do we decrease the weight, which, even in facts most obvious to their eyes and ears, we can reasonably assign to their testimony.

In truth, however, I can discover no single passage in Scripture from which we may infer that they had either stronger prejudices against the truth, or less of natural capacity, or greater and more brutish ignorance of the sacred writings of the ancient covenant, than even the wisest members



bers of the Sanhedrim. At all events, the phenomenon to which I have alluded may be more reverently and as satisfactorily accounted for by the recollection of that fact which is implied in so many passages of the Gospel; that the time, namely, was not come at which the veil of mystery should be withdrawn from the designs of God, and that the work of our redemption was to be complete in all its parts, before it was exposed to the public eye and to the curiosity and devotion of the universe.

It is thus that the atonement for sin by the meritorious sacrifice of the Messiah, which is expressed, in the Epistles of St. Paul and St. John, with a precision and a copiousness answerable to its vast importance, is conveyed, in the language of our Saviour while on earth, by scattered hints and through the darkness of prophecy and parable. It is thus, too, that our Lord himself disclaims, as alien from the purposes of his coming, that abolition of the Mosaical Law, which was, nevertheless, among the most important of those changes which, since his decease, and in consequence

quence of his sacrifice, have taken place in the practice of his followers.

I am not unacquainted with the usual distinction between the ceremonial and moral law, whereby divines have sought to reconcile the well known assurance of Jesus with the subsequent destruction of that ancient rampart of sacrifice and ceremony which separated the chosen tribes from the other nations of the world. But, by this distinction, it may be thought, we scarcely obviate the objection of the Jewish Doctors, (by whom this passage is, of all others in the Gospel, most fiercely taxed with inconsistency\*,) inasmuch as our Lord's confirmation of the Jewish Law is not specific, but general, and must therefore refer not to any particular features of the Pentateuch, but to all those statutes, whether of moral or positive obligation, which are contained under the general term of the Mosaic covenant or economy. As little will the answer of those learned men avail who maintain, that as, by the confession of the Jews themselves, the scope and purport of the ancient law was comprised in the single  
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gle duty of love to our Maker and our brethren, and, as by the Christian dispensation these two great commandments are preserved and carried to perfection, so the spirit of the law continues the same as ever, though its subjects are released from burdensome ceremonies, though they are led to their duty by brighter hopes and sanctions more forcible than impelled the ancient Israelite. For, in their object and intrinsic spirit, almost all appointments whether of God or man agree, and the difference between one law and another is not as to the end, but as to the means whereby this end is sought after. Nor would it be difficult to prove that of every positive institution the subject matter can relate to forms and sanctions only, inasmuch as no ordinance can add strength to what is already a law of nature, any otherwise than by rendering its accomplishment more easy and more obviously necessary, by exposition or reward or punishment. And, doubtless, whoever should project a complete revolution in the forms of the British Legislature, would be grievously mistaken if he hoped to escape the name  
of



of innovator on the plea that, under his new institutions, the security and happiness of the country were as well preserved as by the ancient regimen of a limited monarchy.

If we recollect, however, what an attentive examination of the Gospel history can hardly have failed to suggest to us, that, during the whole of his earthly pilgrimage, our Lord, both by example and precept, enforced a strict attention even to the minutest features of the Mosaic ritual; that the admission of the Gentiles to the covenant of grace, though merely hinted at by Jesus as a future occurrence, was the subject of express and immediate revelation to St. Peter from the Spirit of God; while, from the same Spirit, St. Paul professes to have learned the abrogation of the Mosaic covenant; no doubt will remain, that the words of Christ may be satisfactorily reconciled to his own practice and the practice of his followers; and that the abolition of the law, though the reality of such abolition cannot be denied, was not the work of Christ himself, but of the Third Person in the Trinity, after the Second in that mysterious



mysterious union had returned to the right hand of his Father.

The Holy Ghost then, as I have already had occasion to observe, was the Hierophant of the Christian mysteries; the Dispenser of that universal pardon which the Son had purchased with his blood; the Herald to mankind, by the means of his Prophets and Apostles, of that better covenant of grace which should supersede, in after ages, the fleshly ordinances of Sinai.

But that such a discovery was, to the followers of our Lord, sufficient both of comfort and compensation for his departure from the world, is apparent from the importance of the communication itself, no less than of the practical results and illustrious hopes to which their eyes were thenceforward opened. They no more looked forward with mistaken and painful anxiety to the restitution of a national greatness which their countrymen were unfit alike to maintain or to enjoy. No more did they contemplate their Master as the sovereign of a great, indeed, but not an unbounded empire. They beheld him

seated on the throne of Omnipotence itself, confining in his invincible grasp the keys of death and of hell; and worshipped by all the countless multitude of those whom his blood had ransomed from the grave. Themselves they found released from a yoke which neither “they nor their fathers had been able to endure;” translated from the elementary bondage of ceremonies and sacrifices to the glorious liberty of God; no longer servants but sons.

The Gentile was not now excluded from the more perfect knowledge and nearer favour of the common Parent of mankind: the Jew was no more the member of a small and unpopular community, divided from the great family of earth by exclusive and, in their effect at least, invidious privileges. The tabernacle of adoption, like the canopy of heaven, overshadowed all the children of Jehovah; and the nations of the east and the west were gathered in peace together under the wings of the Christian Dove!

Can any wonder that, by their admission to these glorious prospects, the very temper of the Apostles’ souls was changed?

that

that they, thenceforth, no more shrunk back in terror from the fulfilment of their arduous ministry, no more lamented their departed Lord; no more shut their doors in selfish timidity from the notice or displeasure of their countrymen? that they from that moment rejoiced under affliction, and glorified God that “they were counted worthy to suffer shame in the cause of Christ?”

As a comfort, then, and compensation to the afflicted followers of Jesus, the discovery of that new and better covenant, which was revealed by inspiration of the Holy Ghost, was amply sufficient to entitle that blessed Person to the name of Paraclete. Nor do the effects which this dispensation pronounced on the world at large, less strikingly answer to those other features whereby the Paraclete was to be distinguished as a Patron to the Christian cause, and a Defender of the son of man against the slanders of his hostile countrymen. The Spirit of God, in his character of Paraclete, was to testify, it will be remembered, of the innocence and inspira-



tion of the Messiah : he was to convict the world of the guilt which they had incurred in rejecting him ; he was to vindicate at once the character of Jesus from the charges of imposture or enthusiasm, and the name of God from the suspicion of injustice and cruelty. His appointed function it was to reconcile the righteousness of the Deity with those awful dispensations which had lately doomed the innocent to death, and to make the dignity of the Messiah consistent with the sufferings of a houseless wanderer in the kingdom of his ancestors, a crucified slave beneath the walls of that Sion, whence salvation was to issue forth to all the regions of the world.

Objections these, which, great as the miracles of Jesus doubtless were, those miracles could not entirely solve ; much less could the exercises of power by which his followers were, after his exaltation to the throne of glory, enabled to bear witness to his truth. Such powers were, indeed, a very sufficient evidence that he was a Prophet sent by Jehovah. But this was not enough to answer the purposes of  
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the Apostles and of the truth; and it was required, moreover, to prove him to be that particular Prophet and Saviour on whom the hope of Israel depended; and not of Israel only, but of all the nations in the universal earth.

And to such a claim two objections might be raised, which no miraculous powers on the part either of Christ or his Apostles could obviate, inasmuch as they arose from facts which could not be denied, and which, if unexplained, were absolutely inconsistent with the character of the Messiah promised by God. And these circumstances were the obscurity of his life, and the manner in which he suffered death.

The first of these was inconsistent, as every Jew might urge, with the character of a great deliverer; since, whatever might have been his innocence and extraordinary powers; however dear he might have been to God, and however approved in his sight; nay, though he were allowed to have risen from the grave like Lazarus, and, like Enoch and Elias, to have ascend-

ed to heaven<sup>b</sup>; yet, neither during his public life, nor after his alleged resurrection, had he, in fact, any more than Enoch or Elias or Lazarus, accomplished any visible deliverance, whether for the world at large, or for the chosen people of God.

But, if he had wrought no deliverance, then was he no deliverer, and, if no Saviour, no Messiah. “How,” say the Rabbins in that work to which they have prefixed the ostentatious title of Nizacchon or “the Victorious,” “How can Jesus be “called the Admirable Counsellor, whose “designs even Judas rendered vain? How “is he strong, who was subdued by Death? “How the eternal Father, who perished “in the midst of his days? How the “Prince of Peace, whose life was spent in “trouble?”

It was necessary, then, to prove that, by the agency of our Lord, some great salvation had in reality been effected; and this *was* proved by the promulgation of that covenant, wherein, for the sake of the Son of man, and through the merits of his obedience and sacrifice, the burden and  
curse

curse of the Law were removed, and forgiveness of sins accorded. His title was thus established to the appropriate name of JESUS, because “ he saved his people “ from their sins \*;” and the most formidable of those objections was removed, which could not be obviated either by his blameless life, or by the acknowledged greatness of his miracles.

The objection which arose from the manner of his death was, doubtless, less considerable; yet was it to Jewish prejudices a very material scandal; inasmuch as, though they might be brought to acknowledge, on the authority of Daniel, that the Messiah was to “ be cut off,” and, from the testimony of Isaiah, that he was to be “ sent to prison and to judgment †;” yet that he should perish by a species of death which, we find it urged again with malignant triumph by the author of the Nizacchon, the Almighty had declared accursed, was a difficulty only to be solved by the knowledge of that mysterious and

\* Matthew i. 21.

† Dan. ix. 26. Isaiah liii. 8.

awful dispensation whereby the innocent was made a curse for the guilty<sup>d</sup>.

It was thus that the revelation of the covenant of grace, which was made through the Apostles to mankind, was both needful and efficacious to lead them into truth, and to bring to their knowledge or remembrance those awful lessons which had been communicated under the veil of mystery or parable during the Messiah's abode among men.

Nor can a stronger objection be required against that which is called the simplicity of the Unitarian system of theology, than that, by denying the Divinity of our Lord, as well as those other awful truths which supply the only competent answer to the cavils of the unconverted Jew, it takes away all adequate motives for that tremendous apparatus of power and prophecy, by which the birth and life and death of Jesus were distinguished.

As a teacher of morality he told us little which was really new. As a preacher of the resurrection he inculcated no more than the great majority of his countrymen believed



believed already : and it is difficult to say in what manner those understand him to have abolished the Law of Moses, who refuse to acknowledge, in his death, a sacrifice and propitiation for sin.

So far indeed from that simplicity, if real, being admissible as a proof of the truth of a religious system, it may be thought that the credit of any pretended discovery of God's will or nature would, if it did not contain discoveries transcending human reason, be, on that very account, impaired and rendered precarious. No ghost need rise, no angel come from heaven, to disclose to us those truths which we already knew, or those of which a competent knowledge might be acquired by the natural process of induction or experiment. And though that be an absurd refinement of the schoolmen who advance a seeming impossibility as, in itself, a ground of faith ; and though there be something still more preposterously unreasonable in the complaint of the author of *Religio Medici*, that the Christian Religion had not enough of mystery ; yet is it certain,

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tain, that the garb and language of Revelation evince her to be a stranger among men ; and that she demands and receives the more attention at our hands, by bringing us such tidings as belong to nothing earthly.

To return, however, from this short digression. The advent of the Paraclete was, moreover, to instruct the followers of Christ in the future fortunes of Christianity. “ He “ was to shew them things to come.”

Now, it is unquestionable that, with the exception of his own predicted sufferings, and that of the overthrow of the city and polity of the Jews, no single conspicuous instance can be found in which, according to the popular acceptation of the term, our Lord assumed the prophetic character. Nor, of future events, and of that general course of Providence which shall precede and promote the final triumph of truth, is any knowledge possessed by the world, which has not been communicated by the inspiration of the Holy Ghost to his chosen servants the Apostles. The rise of Anti-Christ, which has now become a matter of history ;

history ; his fall to which we still look forward in faithful hope : the terrific events which are to occupy the latest scene of nature's drama ; and the manner in which nature herself is to be at length dissolved ; as they are circumstances of which our knowledge has been derived from the Paraclete only, so are they essential features in that system of belief and happiness and duties which it was his office to impart to Christians. Essential they are to our faith, which, unless prepared beforehand by prophecy for the bitter trials of the Church, might faint and fail beneath the burden of our Master's cross ; essential to our happiness, since, without such an assurance of the final triumph of truth, our condition would be of all men most miserable ; essential to our duties, inasmuch as they raise our hopes and apprehensions above the limits of a perishable world.

It may be said then, with truth, that by the single discovery of the Christian system of atonement and peace and pardon ; by the revelation of the will, and the mercy, and the power, and the future counsels of  
God

God in Jesus Christ, the promise of a Comforter, insomuch as the Apostles were concerned, was exactly and most mercifully accomplished. But the promise, it has been already shewn, was not to the Apostles only, but to the Universal Church of Christ. And, as whatever either of knowledge or consolation we now enjoy, we enjoy through the written word of God alone, it is incumbent on us to shew that our possession of the Scriptures of the New Testament is a comfort sufficiently great, a guidance sufficiently infallible to correspond with the essential features of that benefit foretold by our Lord; as the dispenser of which it behoved the Spirit of God to be, in every age of the duration of the Christian Church, its Governor, its Advocate, its Teacher, and its Comforter. And to this effect the following observations may not be found unserviceable.

There are two ways, and only two, by which, so far as our experience leads us to suppose, a revelation from Heaven, or any other supernatural knowledge, can be conveyed



veyed to the human understanding. The first is by an impulse immediately communicated by God to the perceptions of the individual who is destined to be thus enlightened ; the second, by the intervention of some other and more favoured person, who is empowered and commanded to employ, for the instruction of his brethren, that knowledge, which he has himself received from God. But, of a revelation which should be at once universal and immediate, no instance can be found in the history of our Maker's dealings with mankind, on the great majority of whom he has always imposed the condition of being taught by others of their species.

Even in the case which approaches most nearly to that of an universal and immediate revelation, the case, I mean, in which the Almighty promulgated with his own voice the decalogue to the assembled nation of Israel, his auditors, it is plain, were only a single generation out of the many who were equally the objects of the instruction thus afforded, and of whom all the succeeding stream were bound to receive the

the truth on the authority and from the testimony of their Fathers.

And, in the particular instance of the Christian Revelation, as the fact itself on which our faith is founded, the resurrection, namely, of the Lord, was communicated not to all the people but to witnesses chosen of God ; so were the doctrines which depended on that fact revealed, in the first place, to certain selected teachers, on the credit of whose testimony the Universal Church was thenceforward to be guided and governed.

It was, then, through the medium only of a few inspired individuals that, in the earliest and golden age of Christianity, the Holy Ghost can be said to have guided or comforted that orphan flock which was left to his care ; and it appears from many very remarkable passages of the New Testament, that the ordinary believers of the Apostolic period were no more endued with miraculous powers, and no more inspired with supernatural knowledge than the faithful in any subsequent age. Were all Apostles, were all Prophets, did all  
speak

Speak with tongues in the days of Paul? Let Paul himself decide the question\*! Nay more; it is apparent from the writings of that great Apostle, with what a holy jealousy he vindicated to himself and to the rest of the Elders the peculiar privilege of delivering to the Church those rules of faith and practice, which only were to be received on the authority of the Holy Ghost: and that neither man nor angel could pretend to the possession of a revelation independent of that which the Apostles proclaimed, without incurring the heaviest weight of anathema †.

If, indeed, the Spirit of God had communicated an immediate and supernatural assistance to all who once embraced the Christian Faith, it is apparent that the controversial writings which the Apostles left behind (and all their writings may be regarded as more or less controversial) would never have existed at all; that doubts would never have arisen, where every individual was alike divinely inspired; and that

\* 1 Corinth. xii. 29.

† Galat. i. 8.

no appeal would have lain to the superior authority of the Twelve, if the Churches of Rome or Corinth or Galatia had inhaled, no less deeply than the Apostles, the unspeakable gift of God.

When inspiration, accordingly, was promised by Christ, and afforded by the Holy Ghost, in the earliest age of Christianity, to the collective and Catholic Church; it was not afforded, and doubtless therefore not promised to the body, otherwise than through the medium of some distinguished members. And though John and Paul and Peter were, in the first instance, guided and comforted by the Holy Ghost himself, it was by Peter or Paul or John that such instruction or consolation was dispensed to Apollos or Onesimus or Philemon.

Nor can a dispensation of this kind be, with any degree of justice, accused of inequality; nor are the inspired individuals more essentially favoured than those to whom their mission is addressed, for whose sake and in order to whose instruction they are thus distinguished from the remainder of mankind; and who, from them, receive  
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a no less perfect measure of knowledge than they have themselves derived by the visions or inspiration of God. By inspiration, it will be recollected, in the scriptural sense of the word, neither universal knowledge is implied, nor, even in religious questions, universal infallibility. Of future events in general the Prophet had no more knowledge than the meanest of his audience; of the nature or will of the Almighty, (abstracted from those particular facts which it was his especial commission to disclose,) the Apostle might himself inquire in vain. The veil was never except in part withdrawn from mortal eyes; and, when the vision was described, and the Gospel announced to the world, the world was as wise as its teachers. Those teachers were not the objects, but the transmitting medium of God's favours: the prophetic office was not so much a privilege as a burden imposed: the whole counsel of God, so far as it was freely communicated to them, they were freely to impart to their uninstructed brethren: they were the heralds to the world of those gracious

offers which unbounded mercy made to all, and of which they themselves were partakers, if (which by no means necessarily followed from the fact of their official privileges) they really partook in the benefits of the Gospel, not as Apostles or Prophets or Ministers of Heaven, but as men as sinners and as penitents.

The comfort, then, of the Holy Ghost, both might be and was afforded to the early ages of the Church through the means of a comparatively trifling number of inspired individuals. And, if a succession of such individuals had been raised by God's providence in the several and successive generations which have since elapsed in our Sion; if there had been a prophetic school in the Christian Church, such as is by most divines supposed to have existed in the Church of Israel; or were that claim admitted to official infallibility which our fellow Christians of the Romish persuasion have not yet ceased to advance in favour of their universal Bishop; we doubtless should not hesitate to allow that, by such a succession, the promise of our Saviour

Saviour and the permanent residence of the Holy Ghost with the Church were satisfactorily accomplished and exemplified: though we neither beheld (as some of the modern Jews pretend was the privilege of their Fathers) the glory of the Almighty visibly present in our sanctuary; nor could reckon up with St. Paul, as incidents of frequent occurrence, that long and splendid list of miraculous powers and graces for which the Corinthians so earnestly contended\*.

Of miraculous gifts, indeed, peculiarly so called; of tongues, of healing, of exorcism, of discerning spirits; though they were unquestionably among the most conspicuous and frequent triumphs of the early Church of God, the present words of Christ say nothing. The grace which the Comforter was to bring among men, corresponds with inspiration and inspiration only: it was a knowledge of God's will and of God's future intentions in relation to his Church, which our Lord engages to

\* 1 Corinth. xii. 4.



send to us ; and, where this is afforded, we have no reason to complain that gifts are withdrawn, of which, whether the cessation be foretold or no<sup>e</sup>, the permanence is nowhere promised.

It appears, then, that the advent of the Paraclete and his abode among men would be, during any period of Christian history, sufficiently evinced by the existence of one or more inspired individuals, whose authority should govern, whose lights should guide, whose promises should console their less distinguished brethren ; and by whom and in whom, as the agents and organs of his will, the Holy Ghost should be recognized as Sovereign of the Church universal. But, if this be conceded, it will signify but very little, or (to speak more boldly, perhaps, but not less accurately) it will be a circumstance altogether insignificant, whether the instruction afforded be oral or epistolary ; whether the government be carried on by the authority of a present lawgiver, or through the medium of rescripts bearing his seal, and, no less than his personal mandates, compulsory  
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on the obedience of the faithful. In every government, whether human or divine, the amanuensis of a sovereign is an agent of his will no less ordinary and effectual than his herald; and St. Paul both might and did lay claim to an equal deference, when, in the name and on the behalf of that Spirit by whom he was actuated, he censured by his letters the incestuous Corinthian, as if he had, when present, and by word of mouth, pronounced the same ecclesiastical sentence.

It follows that the Holy Ghost as accurately fulfilled the engagement of Christ as the Patron and Governor of Christians, by the writings of the inspired person, when absent, as by his actual presence and preaching. And, if St. Paul, having once, by divine authority, set in order the Asiatic and Grecian Churches, had departed for Spain or Britain or some other country at so great a distance as to render all subsequent communication impossible; yet still, so long as the instructions left behind sufficed for the wants and interests of the community, that community would not

have ceased to be guided and governed by the Holy Ghost through the writings of his chosen servant.

But that authority which we allow to the writings of an absent Apostle, we cannot, without offending against every analogy of reason and custom, deny to those which a deceased Apostle has left behind him. For the authority of such writings, I need hardly observe, is of an official, and not of a personal nature. It does not consist in their having emanated from Peter or James or John abstractedly considered, (in which case the authority of any one of them might, undoubtedly, terminate with his life,) but their authority is founded in that faith which receives these persons as accredited agents of the Almighty. We reverence their communications as the latest edicts of the Paraclete; and we believe all further communications to have ceased for a time; not because these eminent servants of God have long since gone to their reward, for it were as easy for the Holy Spirit to raise up other prophets in their room, as it was originally to qualify them

them for that high office ; not because we apprehend that the good Spirit is become indifferent to the welfare of the Church, for this would be in utter contradiction to the gracious assurance of our Saviour : but because sufficient light has been already afforded for the government of our hopes and tempers ; and because no subsequent question has occurred for which the Scriptures already given had not already and sufficiently provided.

But, are we free from the authority of an earthly lord because his orders are not daily repeated ? or hath the Lord Omnipotent ceased to reign among men, because he doth not, with the frivolous inconsistency of an eastern despot, continually reverse his own decrees ; or delight, as if afraid of being forgotten, to terrify his subjects with incessant displays of his might and majesty ? Surely his name is among us, and his law is gone forth among men ; he sendeth his commandment on earth, and his word runneth very swiftly : by the sword which goeth forth from his mouth shall his enemies be consumed before him ;



till all nations and people do him worthy reverence, and till the knowledge of Jehovah shall spread over the world as the waters cover the sea !

We conclude then, as Warburton has long since concluded, (though he arrived at the same truth by a process somewhat different, and incumbered its definition by circumstances which I have shewn to be irrelevant,) we conclude that it is by the revelation of the Christian covenant, and by the preservation of the knowledge thus communicated to the ancient Church in the Scriptures of the New Testament, that the Holy Ghost has manifested and continues, as the Vicar and Successor of Christ, to manifest his protecting care of Christianity.

To this, however, two objections will be made: the first against the authority of those writings which are accepted by us as divine; the second against their sufficiency to provide for those spiritual necessities, to which the Church of Christ and the individuals of which it is composed, are collectively and severally liable. The first of these



these objections proceeds from those various misbelievers who deny the authority or inspiration of the several treatises which our canon of Scripture comprises; the second from such as maintain, that the Scriptures, though divine, are of themselves a rule of wax which the prejudices and passions of mankind may warp to any system which pleases them; and, who seek, accordingly, in the jurisdiction of the Church at large, or of some single ecclesiastical officer, a permanent and perceptible throne, wherein the Spirit of the Lord may dwell as the interpreter and administrator of those laws of which he is himself the Author.

The first of these objectors deny the law to which we appeal to be itself of sacred authority; the second demand some aid beyond the original promulgation of the law, in order, as they tell us, to render the law effectual. But the inspiration of the Scriptures and their sufficiency to answer the promise of our Saviour, are necessarily implied in an hypothesis which makes that sacred volume the instrument whereby

whereby the Holy Ghost continues to instruct and console the Church; and I am therefore concerned to maintain both the one and the other of these assertions, against the open enemies or injudicious friends of Christianity.

And, in the first, there are three propositions contained which will require to be severally defended. First, the personal inspiration of the reputed authors of our sacred volume: secondly, that the works which bear their names are with good reason received as their composition: thirdly, that the authors were actually inspired at the time of composing the treatises in question, and that the rules of faith and practice which they contain are, consequently, entitled to be received as the living dictates of Almighty Wisdom.

On all these subjects I am well aware, indeed, that as from the multitude of my precursors but little of novelty is to be expected, so the approaching termination of the present Lectures affords a very insufficient scope for doing justice even to any single branch of the inquiry. But, if it be  
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allowed me to conduct those doubts, which I want room to satisfy, into channels where satisfaction may be best obtained, if some principles of inquiry may be, at least, established, which may be improved by future diligence; neither my pains nor your attention will be altogether ill bestowed. It is something to point the way to truth, though it be a path which we must travel separately.

The first of those assertions, which our former proposition contains, has been often and satisfactorily proved from the miraculous powers with which the Apostles are said to have been indued, and to the reality of which not Christian writers only, but the earliest and most formidable antagonists of Christianity appear to have borne an ample testimony. Thus Celsus does not deny the fact that the founders of Christianity had a power of working miracles; he only argues against the inference which, from this acknowledged fact, the Christian sought to establish. The same admission is made by Julian the Apostate, as quoted by St. Cyrill. And the  
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“Toldos Jeschu,” of all the Jewish libels on our faith the most virulent and outrageous, which (though in its present form it doubtless belongs to a far later period) contains some traditions not unknown to Celsus himself, is full of the miracles both of Jesus and the Apostle Peter<sup>1</sup>.

Nor can the credence which was given to these early miracles by the converts and even the enemies of our religion be justly ascribed to any peculiar readiness in the contemporaries of our earliest teachers, to acquiesce without examination in the fame of whatever was wonderful; and, from previous superstition, to admit the more readily a claim to supernatural power, from ignorance of those natural secrets which have become obvious even to the vulgar. To detect the falsehood (if any deception really lay hid) in the acts which the early Christians through Christ's name pretended to perform, was not a task which demanded the skill of an experimental philosopher, inasmuch as the removing of an obstinate malady is a fact of which the reality may be ascertained by the poorest villager.



villager. And of the prevailing parties into which the world was then divided, there were two at least who had every possible interest and inclination to unmask if possible the claims of a new religion, the heathen priests and the Epicurean philosophers. The first of these were disturbed in that monopoly of wonders which they had for so many ages peaceably enjoyed; the second, opposed, as they were from principle, to every thing which marked a superintending Providence, had already, in no small degree, succeeded in making the altars of Jupiter ridiculous; and were little inclined to suffer a new divinity to interrupt their dance of atoms. A time of general irreligion (and such was, undoubtedly, the prevailing characteristic of that period of which I now am speaking) is, of all others, least favourable to a belief in miraculous powers, inasmuch as where attention is refused, all possibility of faith is taken away.

Nor can a stronger proof be required of the prodigious sensation which the wonderful works of the early Christians produced

duced in all the civilized countries of the world, than the total and practical change, a change extending beyond the bounds of the Church, to the shrines and courts and schools of heathenism itself, from that general indifference to all religion which distinguished the world from the days of Augustus to those of Nero; to that spirit of fanaticism which raised up in Apollonius and Iamblichus and Vespasian himself the imitators at most humble distance of those works which (they could not deny) were, in the case of the Apostles, genuine. Had not Moses first turned the waters of Egypt into blood, we should never have heard of Jannes and Jambres essaying to do the like by their enchantments.

Above all, however, there is an internal evidence of the strongest kind in those works which are ascribed to the Apostles, which shows that their supernatural gifts were circumstances of general notoriety; and that they were of a nature which, had they been so inclined, it would have been utterly impossible to counterfeit. For not only did they assert the  
power

power in their own persons of healing the sick, of speaking with unknown tongues, of foretelling things to come; they asserted also, (and, in all the Epistles of St. Paul, we find incidental references to this fact,) that others, through them and by the imposition of their hands, became partakers of the same Spirit with themselves, and performed the same or greater miracles. And many of those Epistles contain specific and detailed directions for the use and improvement of such extraordinary powers, addressed to those who, in common with the writer, possessed and employed them.

Now, supposing it to be possible, that a religious empiric might so far impose on the credulity of his admirers as to instil into their minds the notion that he was himself a prophet and a worker of miracles; yet is it utterly preposterous to suppose, that such a deceiver would attempt at all, much more that he should attempt successfully, to make his followers believe that they themselves were inspired with miraculous faculties. To persuade me into  
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an erroneous opinion, that Paul has the gift of tongues, is not beyond the compass of possibility; but it is neither in the power of Paul nor of an angel from heaven to induce me to believe, in contradiction to my own sensations and experience, that I myself have such a faculty. But the greater part of Paul's addresses to the Corinthians proceed on the supposition that those whom he addresses had, since their conversion to Christianity, both possessed and exercised this faculty or faculties equally wonderful. So that either St. Paul, if he were an impostor, must have done that which would have immediately detected his imposition; or the miracles of the ancient Christian Church are established as perfectly authentic.

Is it supposed that the Corinthian converts were accomplices with the Apostles in their deceptions on the ignorant majority of mankind? To what purpose then does St. Paul thus gravely address them in a letter intended for their private instruction, as if those powers were real which both he and they sufficiently knew to be counterfeit?



counterfeit? Do not confederates, when together in private, make haste to lay aside the mask? or do the kings and prophets of tragedy address each other in ordinary life with the same lofty language which they employ on the public theatre?

For, the Epistles of St. Paul are none of them, we may observe, immediately intended to enlarge the fame of Christianity among those who were as yet without its pale, or to attract from the Synagogue or the Academy an increasing harvest of converts. They are not, like the apologies of a later age, designed to obviate the objections and remove the prejudices which the heathen entertained against Christianity; but they are addressed exclusively to those by whom that religion had been already adopted. *Their* differences are to be appeased; *their* errors to be corrected; *their* firmness in the faith to be encouraged and preserved; and *their* exertions directed in the proper path to victory. The Epistles to the Corinthians, in particular, (though they contain truths which are interesting to all, and counsels by which all may

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profit,)

profit,) do not seem to apply in the first instance to the whole body of the Achæan Church, but are a series of private instructions for the conduct of the Bishops and Presbyters in that opulent and factious province.

And so little do we find of empirical ostentation in the tone with which the Apostle speaks of these extraordinary faculties, that the object of his address is expressly to lower the high opinion which such persons entertained of the gift of tongues and prophecy; to remind them that these powers, however extraordinary and brilliant, were of an utility only temporary; and that it was better and more blessed to excel in the common virtues of mutual temper and forbearance, than to attract by their miracles the gaze of mankind, and to win over others to salvation, while their own hearts continued unimproved.

If, then, the writings of the New Testament be really the production of those whose names they bear, the fact is certain, that their authors were men approved by  
God

God as instructors of mankind, and designated by him, through signs and wonders, to be prophets of his Son and organs of his inspiration.

And, that these writings are really genuine, is a fact which rests on the united authority of internal evidence at once the most minute and pervading; of tradition primitive and universal; of the acknowledged reluctance which Christians have, in every period of their history, exhibited to affix, without long examination and accumulated weight of testimony, to works laying claim to divine authority, the seal of approbation and reverence. It is in this manner that the rejection by the Church of those numerous pretended Acts and Gospels and Epistles reckoned up by Beausobre, and the very difficulty with which some of the works contained in our present canon were admitted to that honourable station, may prove not only the indisputable authority of those in whose reception all ages and parties agree, but will also shew that none, even of those



which were longest doubted, were received without probable testimony\*.

Nor is this all: the Scriptures are yet more satisfactorily distinguished from the productions of more recent imposture by the weight of argument, the simplicity of narration, the dignity of devotion, the peculiar grace of candor and authority, which every where may be seen to shine through the rudeness of their Hellenistic dialect; and which, as they would have baffled the imitation of the most artful impostor, so none of those impostors whose works have descended to our time have, in reality, attempted to copy.

We have yet some spurious works which were offered, in their day, to the reverence of the world, as productions of Apostles and Evangelists; and we have fragments of many more, which the lapse of time and the merited contempt of the Church have long since consigned to oblivion. But of how different materials are these compos-

\* Beausobre, *Hist. Man. lib. ii. Discours sur les Livres Apocryphes.*



ed from those which distinguish the books of our present canon ! Unnecessary and childish miracles<sup>g</sup> ; discourses tedious and ill-constructed<sup>h</sup> ; and a temper altogether alien from that which is displayed in the genuine New Testament<sup>i</sup> ; sufficiently mark out the infinite difference between the authentic oracles and human counterfeits of inspiration ; and evince their hopeless daring, who, with mortal flames, would strive to emulate the force and brightness of Heaven's own inimitable lightning.

When we compare, indeed, the acknowledged compositions of the uninspired though primitive Fathers of the Church, themselves distinguished ornaments of Christianity, the pupils of the Apostles, and possessed, in all but supernatural aid, of equal or even superior advantages to the Apostles themselves ; when we compare their writings with those ascribed to their illustrious teachers, is it possible to conceal from ourselves the utter incompetency of Clemens or Hermas or Polycarp to have counterfeited the narrations of St. Luke, St. Matthew, or St.

John; or the masterly train of reasoning which runs through the polemical writings of St. Paul? What monstrous fables would have filled our Gospel history, had Papias been its compiler<sup>k</sup>! What endless refinements of allegorical and cabbalistic learning would have distinguished the Epistles, if the Fathers of the second century had palmed their own compositions on the world as the works of St. Peter and St. John!

I will go yet farther: when we find the Apostolic Scriptures so greatly superior to all other Christian writings of any sect or period whatever, can we forbear inquiring, from what peculiar circumstance can this preeminence possibly arise, if it be not from that inspiration in which only the Barbarian teachers of our faith can be supposed to have excelled their Grecian converts?

On the nature and extent, however, of this inspiration, a great but very natural difference of opinion has, in every age of the Church, prevailed: and not only have the open enemies of our faith attempted to  
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reduce the Apostolic writings to the level of merely human productions; but men, whom it would be uncharitable and unjust to accuse of disaffection to the general cause of Christianity, have sought, nevertheless, to further the views of their particular party by diminishing, as far as possible, the authority of such parts of Scripture as have appeared least favourable to their claims; or, in their controversies with the infidel, have so greatly narrowed their definitions of the Divine assistance accorded to the earliest preachers of the Gospel, as to deprive our hope of the corner-stone of its foundation, and to leave hardly more of efficacy to the written oracles of everlasting truth, than to the dictates of earthly prudence, and the recollection of mortal and fallible witnesses.

It is not, on the other hand, to be concealed, that this low opinion of inspiration is the consequence, in some degree, of that natural revulsion which an opposite and overstrained hypothesis is apt to occasion in acute and inquiring minds; and

that, if modern Christians be in the habit of receding too much, the claims and language of some earlier doctors were considerably too high and unbending. To state and to mediate between the several schemes which have, on this important subject, excited and divided the attention of mankind, must be the work of a future Sermon.



# NOTES

ON

## LECTURE VII.

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Page 462, note <sup>a</sup>.

**NIZACCHON** Vetus. p. 141. Ed. Wagenselii. "Interrogandi sunt infideles: Quare vos quædam ex Lege Mosaica tollitis? Annon ipse Jesus dixerat, non venisse se extirpatum Legem Mosaicam et dicta Prophetarum, quamdiu enim superfuturum sit cœlum et terra, non perituram inde vel literulam unam aut apicem unum? Quæ si ita sunt, quare vos abrogatis omnia præcepta de Sabbato et Circumcisione?" Rabbi Isaac. Munimen Fidei, §. ii. c. 10. p. 401. "Ecce dicta ista [Jesu] adversantur religioni ipsorum, assertionique, quæ perhibent Legem Mosis pridem defecisse, in ejusque locum successisse Legem Jesu. Nec aliam ob causam abrogarunt præceptum Circumcisionis, et pro eo substituerunt Baptismum, similiter abrogarunt quietem diei Sabbati, quiescentes in vicem die primo hebdomadæ; quin et abrogarunt præcepta omnia divina quorum servandorum necessitas per Legem innotuit." Drusius ad Matth. v. 17. "Non est in toto Evangelio sententia aliqua quam Judæi nobis magis obijciunt atque istam, quam et Latine probe tenent et Christianorum auribus perpetuo ingerunt, perinde quasi Christi verba et facta parum sibi consistent, cum tot cerimoniae, purificationes, delectus ciborum, sacrificia, judicialia et alia id genus

genus sint ablata per Christum, et tamen hic dicat se non solvisse Legem et Prophetas." Julianus ap. Cyrill. l. x. Op. t. 6. p. 351. Ὑμεῖς οἱ συλλήθδην ἀπάσας παρὰ βεβηκότας, ὁποῖον εὐρήσετε τῆς ἀπολογίας τὸν τρόπον; ἦν γὰρ ψευδοεπήσει φησὶν, ὁ Ἰησοῦς, ἤγουν ὑμεῖς πάντα καὶ πάντως οὐ νομοφύλακες.

Page 470, note b.

Nizacchon Vetus. p. 233. "Responsionem hanc nota adversus infideles: Henochus et Elias superna petierunt, ceu vos dicitis fecisse Jesum, neque tamen in illos credimus. Quod si mirum vobis videtur, ipsum convertisse aquam in vinum; cibasse quinque panibus homines millenos, suscitasse mortuum; sanasse ægrotos; ambulasse super aquas: atqui sic Moses quoque convertit aquas in sanguinem, amaras aquas reddidit dulces, et Israelitas per mare tanquam per aridam tellurem deduxit, percussit petram ut aquæ inde scaturirent. Elisa vero ex unico urceolo olei multos implevit cados, et Naamanis lepram abstulit, duosque mortuos suscitavit, unum adhuc vivus, alterum etiam post fata. Similia Elias præstitit."

Ibid. note c.

Ibid. p. 86. "Porro quomodo Jesu conveniunt nomina Admirabilis, Consiliarius? &c. Annon Judas (Discipulus) consilium ejus amens reddidit? Sic porro respondere licet; Non fuit Fortis, nam occisus est. Nec fuit Pater Æternitatis, quippe in medio dierum periit. Sed nec Princeps Pacis fuit, nam quamdiu superstes vitam agebat, gerebantur bella, neque ab eo deinde tempore usque in hanc diem, orbis ab illis quievit.

Page 472, note d.

Exod. xxi. 23. Galat. iii. 13. Schickar. Jus Regale  
Hebr.

Hebr. p. 248. "Suspensus, quamdiu in ligno esset, haberetur maledictus, et terra seu regio in qua de ligno pendebat reus, polluta et contaminata." Aben Ezra. Ap. Schickar. ibid. "Historia Gibeon arguit quod statutum de non pernoctando strangulato, neutiquam in honorem strangulati conditum sit sed in honorem terræ potius."

Page 484, note <sup>c</sup>.

Those who wish to enter more at length into the interesting question of the time at which miracles ceased to be common in the Church, and whether that cessation be foretold and provided for in the Scriptures of the New Testament, are referred to Bishop Warburton's Doctrine of Grace, b. i. c. 2. p. 71. and Mr. Nolan's fourth Sermon, "On the Cessation of the extraordinary Operations of the Holy Ghost."

Page 492, note <sup>f</sup>.

Origenes contr. Cels. l. i. p. 7. Ed. Spencer. Μετὰ ταῦτα, οὐκ οἶδα πότεν κινούμενος, ὁ Κέλσός φησι, δαιμόνων τινῶν ὀνόμασι καὶ κατακληθήσεσι δοκεῖν ἰσχύειν Χριστιάνους.—Κατηγορεῖ δ' ἐν τοῖς ἐξῆς καὶ τοῦ Σωτῆρος, ὡς γοητεία δυνηθέντος ἃ ἔδοξε παράδοξα πεποιηκέναι, καὶ προῖδόντος ὅτι μέλλουσι καὶ ἄλλοι τὰ αὐτὰ μαθήματα ἐγγωκότες ποιεῖν τὸ αὐτὸ, σεμνυνόμενοι τῷ Θεοῦ δυνάμει ποιεῖν, οὓς τινὰς ἀπελαύνει τῆς ἑαυτοῦ πολιτείας ὁ Ἰησοῦς. Ibid. p. 53. Ἄρ' ἐπεὶ ταῦτα ποιοῦσιν ἐκείνοι δεήσει ἡμᾶς αὐτοὺς ἡγεῖσθαι υἱοὺς εἶναι Θεοῦ; ἢ λεκτέον αὐτὰ ἐπιτηδεύματα εἶναι ἀνθρώπων πονηρῶν καὶ κακοδαιμόνων; Julianus ap. Cyrill. l. vi. Op. t. 6. p. 191. Ὁ δὲ Ἰησοῦς ἀναπείσας τὸ χεῖρισον τῶν παρ' ὑμῖν ὀλίγοις—ἐργασάμενος παρ' ὃν ἔζη χρόνον ἔργον οὐδὲν ἀκοῆς ἄξιον, εἰ μὴ τις οἰέται τοὺς κυλλοὺς καὶ τυφλοὺς ἰάσασθαι, καὶ δαιμονῶντας ἐφορκίζειν ἐν Βηθσαιδᾶ, καὶ ἐν Βηθανίᾳ ταῖς κώμας τῶν μεγίστων ἔργων εἶναι. Tol. Jeschu, p. 11. Ed. Wagensel. Mox Jeschu;  
"Adducite



“Adducite huc leprosum quendam, eum sanabo. Cum leprosus fuisset adductus, imponebat ei manum, prolatoque nomine immenso, sanitati eum reddidit, ita ut caro illius eam faciem indueret qualis solet esse puerorum. Amplius aiebat Jeschu, afferte huc mortui cadaver. Allato cadavere, simul ac imposuisset ei manum, nomenque enunciasset, revixit illud atque erexit se in pedes.”—Ibid. p. 21. “Simon Kepha jubet sibi adduci leprosum, quem cum ei exhibuissent manus suas ei imponit unde is convaluit.—His visis scelesti illi coram eo in terram procidunt aiuntque, Proculdubio tu a Jeschu missus es, cum enim vivus ageret, eadem nobis præstitit!”—This celebrated libel as it now appears, I have said, is not of very ancient date. This is plain from its fixing the residence of Peter in Rome, and still more, perhaps, from the apparent confusion between “Schimon Kepha” and Simeon Stylites. I cannot else account for their fancying that St. Peter “abode on a tower in the midst of the city to the day of his death,” or that the tower was called “Peter,” *Πέτρος*, “quod est nomen lapidis, quia in lapide sedit ad diem usque obitus sui.” The account however which it gives of our Lord’s mother, &c. in many respects remarkably agrees with that which Celsus professes to have received from the Jews of his time.

Page 501, note g.

In the “Gospel of the Infancy,” of which a fragment is published by Cotelerius, Not. ad Const. Apost. Patr. Apost. p. 348. Jesus, when a child, is described as amusing himself and his playfellows by making sparrows of clay, and then commanding them to fly. Ἐπάραντος δὲ ἐκ τῆς χεΐλεως αὐτῶν πηλὸν τρυφερὸν, ἔπλασεν ἐξ αὐτοῦ σρουθία τὸν ἀριθμὸν ἰβ’.—Ὁ δὲ Ἰησοῦς, συγκροτήσας τὰς παλάμας αὐτοῦ, ἀνέκραξε τοῖς σρουθίοις καὶ εἶπεν αὐτοῖς, Ὑπάγετε,



Ἵπάγετε, μετὰσθῆτε, καὶ μέμνησθέ μου ζῶντες. Καὶ μετὰσθέντων τῶν σκουδίων, ἐξῆλθον κράζοντα. He is also made to astonish his schoolmaster by an intuitive knowledge of the letters of the alphabet. Ibid. Καθίσαντος δὲ αὐτοῦ [Διδασκάλου] τοῦ διδάξει γράμματα τῷ Ἰησοῦ, ἤρξατο τὸ πρῶτον σοιχεῖον τὸ Ἄλφ. ὁ δὲ Ἰησοῦς λέγει τὸ δεύτερον Μπέθ, Γκίμελ, καὶ εἶπεν αὐτῷ πάντα τὰ σοιχεῖα ἕως τέλους. Καὶ ἀναπτύξας βιβλίον, τοὺς προφῆτας ἐδίδασκε τὸν καθηγητήν. The same story is told, with some variations from the books of the Marcosians, by Irenæus, who makes our Lord inquisitive about the Cabbalistic powers of the several letters. Irenæus, l. i. c. 17. p. 86. See also Beausobre, Hist. Man. t. i. p. 368. The story of the sparrows was so perfectly to the taste of Mohammed and his countrymen, that we need not wonder it has found a place in the Koran, Sura. iii. And there are many moral fables as to the infancy of our Lord, probably derived from the same source, which I have heard sung by cottage children in their Christmas carols. Of those carols, most of which are very old, and many filled with traces of forgotten doctrines and traditions, an interesting collection might some years ago have been made. But this custom, like every other custom which introduced the poor to the houses and hospitality of the rich, and lessened, during one solemn season of the year, the gloomy distance between the different classes of society, has, during the last twenty years, almost completely fallen into oblivion. With a better choice in the subjects and language of their hymns, the practice would have been, to the children employed, most valuable.

There are miracles equally preposterous with those adduced from the Gospel of the Infancy, in the Gospel of Nicodemus, a work of great though enthusiastic talent; wherein the journey of our Lord to Hades  
after

after his crucifixion is described by Lenthius and Carinus, two dead men, who sit up in their graves to write it, and then sink down again as in a placid slumber. On this work, to which Klopstock is greatly indebted, and which I have more than once met with in the book-stalls of Germany, as a religious novel for the lower orders, Beausobre comments in a manner which proves he had, like most of his countrymen, no real taste for poetry. The sublime though wild discourse between Satan and Hades, which is worthy of Milton, he calls "plaisante scene dans les enfers." The wonders in "the Acts of Paul and Thecla" are far more childish and inelegant. See Grabe. Spicil. t. i. p. 95. &c. In the Acts of St. Andrew, of which there is a Greek manuscript in the Bodleian Library, Cod. Barocc. 180. f. 111. Peter causes a camel literally to pass through a needle's eye.—St. Barbara, who is the heroine of the drama, leaves the impression of her feet and hands on a rock, &c.

Page 501, note <sup>b</sup>.

See the sermon of Paul in the Acts of Paul and Thecla, Μακάριοι οἱ καθαροὶ κ. τ. λ. which has not the smallest resemblance to the known style of the Apostles. See also that most tedious of all compositions the Διαθήκαι τῶν ἱε' Πατριαρχῶν. Grabe. ubi supra p. 145.

Ibid note. <sup>i</sup>.

Thus Thecla, (Grabe. ubi supr. p. 107.) Ἐπιλαβομένη τὸν Ἀλέξανδρον, περιέσχισεν αὐτοῦ τὴν χλαμύδα, καὶ τὸν σέφανον ἀφείλετο ἀπὸ τῆς κεφαλῆς αὐτοῦ, καὶ ἔξησεν αὐτὸν θρί-αμβόν ἐπὶ πάντων. But, what is far worse, in the Gospel of the Infancy already cited, our Lord himself is represented as a most cruel and vindictive child, who so far abuses his supernatural power, as to inflict, for the  
most

most trifling offences, impotency, blindness, and sudden death. 'Ο δὲ υἱὸς Ἄννα τοῦ γραμματέως—λαβὼν κλάδον ἰτέας, ἐξέχεε τὰ ὕδατα αὐτῶν σὺν ἡγήγαγεν ὁ Ἰησοῦς. Ἰδὼν δὲ τὸ παιδίον Ἰησοῦς τὸ γινόμενον ὑπὸ αὐτοῦ, ἠγανάκτησε, καὶ εἶπεν αὐτῷ, Ἀνόητε, τί ἡδίκησάν σε οἱ λάκκοι ; καὶ ἐξέχεες τὰ ὕδατα ; ἰδοὺ νῦν καὶ σὺ ὡς δένδρον ἀποξηρανθῆς, καὶ οὐ μὴ ἐνέγκῃς φύλλα οὔτε κλάδους οὔτε καρπὸν. Καὶ εὐθέως ἐξηράνθη ὅλος. Ibid. Πάλιν οὖν ὁ Ἰησοῦς ἐπορεύετο διὰ τῆς κώμης, καὶ παιδίον τρέχον διεῖρράγει εἰς τὸν ὄμον αὐτοῦ. Καὶ πικρανθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Οὐκ ἀπελεύσῃ τὴν ὁδὸν σου. Καὶ παραχρῆμα πεσὼν ἀπέθανεν. Ibid. Ἐκεῖνοι δὲ οἱ εἰρηκότες σοι ταῦτα οἴσουσι τὴν κόλασιν τὴν αἰώνιον. Καὶ εὐθέως οἱ ἐγκαλοῦντές αὐτὸν ἐτυφλώθησαν. How utterly different from the genuine Gospels !

Page 502, note k.

See the Fragments of Papias collected from Irenæus and Eusebius. Grabe. Spicil. t. ii. p. 30 et seq. and Routh, Reliquiæ Sacræ. t. i. p. 7. et seq. To the studious in Christian antiquities the latter work is invaluable.





## LECTURE VIII.

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JOHN xvi. 7.

*I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come; but if I depart, I will send him unto you.*

HAVING established, from the fact of those miraculous gifts wherewith the power of God endued the earliest teachers of Christianity, the consequent fact of their prophetic mission, it might seem, at first sight, to follow as a necessary corollary, that to all their assertions, whether oral or committed to writing, no less a deference was due than to the sacred oracles of God; that the entire New Testament, as their undoubted and genuine composition, must be received as the embodied dictates of eternal truth and wisdom; and that, by this single present to the Christian world, the Holy Ghost has sufficiently redeemed

his gracious pledge of becoming through every succeeding age our Guide, our Guardian, and our Comforter.

For, though two of the Gospels, and the narration of the Acts of the Apostles, are composed, indeed, by men who were not themselves of that number, and to whom we have no sufficient grounds for ascribing the gift of personal inspiration, yet were Mark and Luke the companions and amanuenses of the two most considerable elders, and the histories which bear their name were written, if we believe the almost universal voice of antiquity, under Apostolic dictation and revisal. They even bore, among the writers of the primitive Church, the names respectively of those two illustrious teachers whose sentiments they were supposed to convey; and were known no less as the Gospels of St. Peter and St. Paul than as the works of their familiar attendants<sup>a</sup>.

Had the case, indeed, been different, we have every reason to suppose, from the acknowledged conduct of the Christian world in other and similar instances, that these  
works

works would never have been received as standard histories by the great majority of believers, nor have been placed on the same level of reverence and authority with the corresponding productions of persons confessedly inspired. There were, we know, many other distinguished teachers, who were, as well as Mark and Luke, the contemporaries and companions of the twelve; and some of whom, no less than these Evangelists, have left behind them written relics of their zeal in the service of Jesus. Such was Clement, the “fellow-labourer” of St. Paul; such was Hermas, whom the same great Apostle salutes by name; such Ignatius, who has been himself, however truly, accounted as, no less than the Apostles, an eye-witness of our Lord’s resurrection<sup>b</sup>.

Yet where can we find in the annals of primitive religion that the acknowledged writings of these men, or men like these, were appealed to by the Church as the charters of her profession, or any otherwise made use of by the assembled faithful than as human sources of instruction?



Again, there are certain treatises in our present canon, and many others which have at different times pretended to a place in it, whose right to that eminent station has been severely contested, both by ancient and modern criticism. But the authority of such works has been contested, on the single ground that they were not in truth composed by the Apostles, to whose writing or dictation they were ascribed. That they are, many of them, of antiquity equal to the apostolic writings themselves, that they are the productions of men who lived with the Apostles, and were the preachers of a common faith with them, as their strongest opposers have not ventured to deny, so has not this admission been accounted by their most eager defenders as sufficient to establish their canonical authority. The dispute has been restricted by common consent to their authenticity, and their authenticity only; nor are they quoted as Scripture by any of the Christian Fathers, who did not, as it should seem, believe them to have been the work either of an Apostle, or his amanuensis. And so perfectly has the authority



thority of this last been in every age identified with that of the Saint to whom he ministered, that, among the various sects whose errors and controversies have deformed the face of religion, while some are not wanting who have professed to build their faith on the testimony of Luke alone<sup>c</sup>; yet have none been found who, receiving the Gospels of John and Matthew, have ascribed to their authority a higher rank than that of the two other Evangelists<sup>d</sup>. A deference this, which there could be no reason for paying to Mark and Luke, rather than to their companions and contemporaries, to Apollos and Hermas and Clemens, if it were not that the former had been in every age regarded as the channels of Apostolic inspiration, the official transcribers of facts or doctrines delivered by infallible authority.

But though the writers or dictators of the entire New Testament are respected by the great majority of Christians as messengers of the will of Heaven, yet, in the application of this common principle to the authority of the works which bear their

names, so great a difference of opinion has prevailed, as may lead us to suspect that those who use the term of inspiration, have not been always agreed as to the idea which they meant to convey by it.

In the language of the ancient Fathers, and in the ordinary opinion which, from feeling rather than conviction, has continued since their time to pass current with the Christian world, the gift of inspiration is to a considerable extent identified with omniscience and infallibility. It has not been supposed to consist in a succession of distinct revelations, communicated at various times to the person whom the Almighty selected as his messenger ; but it has been considered as a continual and pervading obsession of the Deity, inspiring every thought and prompting every action, in conformity with truth and wisdom, and establishing the favoured individual as a living oracle of God most High, whose lips were the fountain of universal knowledge, and whose earthly sentence was faithfully registered in heaven. And, if such were the fact, no doubt could be entertained that,

that, in their writings no less than their words, and in every fact, every doctrine, every argument which their genuine writings contain, we are bound to reverence and obey the declarations of the Almighty, no less than if we had received them graven on stone by his hand, or heard them proclaimed in accents of thunder from the smoking summit of Mount Sinai.

Between the tongue and the pen, as organs of expression, no difference can be conceived, which should render the last less proper than the former to convey celestial knowledge to mankind. If the inspired oration of a prophet be faithfully committed to writing, whatever authority the sounds at first possessed, the image of those sounds must, on every principle of reason and precedent, retain. If the Prophet himself declare with accuracy those ideas which the Almighty suggests to his soul, it can make no difference whether he declare them by the conventional sign of spoken or of written language.

But this perpetual and pervading inspiration of the Apostles is unfortunately the



very subject in dispute ; and the hypothesis which maintains it would conduct us, it may be thought, to inferences no less at variance with the narratives given by the Apostles themselves, than with the analogy which might be expected between their endowments and those of the elder Prophets, and with that natural and universal feeling which forbids us to expect at God's hands an unnecessary miracle, or that he should exempt his creatures, while on earth, from that weakness and peccability which is the common misfortune of their kind, any further than is required by the dispensation committed to their charge, and the accomplishment of his will through them. For, as it is by no means necessary for the safe conveyance of a message, that the servant to whom it is entrusted should be acquainted with the whole of his master's designs, so does not the definite act of an Apostle or an Evangelist require, in the agent, any power to read the hearts of men, or to rise, in particulars unconnected with his peculiar mission, above the abilities and acquirements of an ordinary mortal. Accordingly,  
it



it may be observed, that the Prophets of the former covenant were only then acquainted with future or distant transactions, when they were under the immediate influence of the Spirit by which they were favoured; that his illapses took place at distinct and sometimes at distant periods, and that in the intervals of such awful visitations, they were in no respect distinguished from the weakness and ignorance of their brethren. Nor is there any ground in Scripture for supposing, with Michaelis, that John or Peter were in this respect distinguished from Jeremiah or Isaiah or Elijah; or that the power which our Lord assigned them of officially deciding cases of conscience, or of making laws and administering justice in the community over which they were placed, required in them, any more than in other ecclesiastical governors, an inherent and permanent infallibility\*. Had this been the case, St. Peter would have been no less an object of imitation when he dissembled with the Gentile converts in Antioch, than

\* Michaelis, *Introd. Ed. Marsh.* vol. i. pp. 82, 83,

when he admitted Cornelius into the bosom of the Christian church ; and St. Paul and St. Barnabas must have been equally correct in their opposite judgments on the character of Mark the Evangelist. But in truth there is sufficient evidence in the New Testament itself, that the discoveries of God's will, which the Apostles received, were limited and occasional, and the powers with which they were entrusted, for the most part, temporary only. The time is marked when Peter was enlightened by a vision as to the removal of the ancient barrier between the Gentile and the Jew ; and till Peter had himself communicated this knowledge to the remaining disciples, they were strangers (at least in this particular) to the counsel of their heavenly Director. St. Paul's first mission to the Gentiles, his call into Macedonia, and his knowledge of things in Paradise, were all the subjects of distinct revelations from Heaven ; nor could he predict the escape of his companions from the devouring ocean, till he had first received his information from the Angel of that God whom he served. Nor should we  
omit

omit to notice, that the same St. Paul, on more than one occasion, distinguishes his private judgment from his divine instructions; and that the Author of the Apocalypse specifies a particular Lord's day, during which he was in the Spirit\*. It is apparent, however, that a person continually and in every word and action inspired could, correctly speaking, have no human judgment at all; and that, in him who was always under the supernatural influence of the Holy Ghost, it would have been as absurd to specify any particular moment at which that influence overshadowed him, as it would be to say that he was, at such or such a time, alive and in the body.

The divine assistance, therefore, which we believe the Apostles to have enjoyed, may be more plausibly regarded as a limited and occasional assistance only, a conductor not into all truth abstractedly considered, but into every truth which was necessary to be known to the Founders of the new religion of grace and pardon; to

\* Acts x. 28. xxii. 17, 18. xiv. 10. 2 Cor. xii. 1, 2, 3. Acts xxvii. 23. 1 Cor. vii. 25. Rev. i. 10.



the missionaries of a certain definite creed, which at various times, and with various degrees of clearness, was communicated to them by vision or inspiration. But if it be granted, and I own I do not see on what principle either of reason or revelation it can be denied, that the guidance of the Spirit, as vouchsafed to the Apostles, was, indeed, thus occasional and limited, it must be an inquiry of the utmost delicacy and importance to ascertain the occasions on which, and the bounds within which it was accorded. And so far as the Scriptures of the New Testament are concerned, it will be demanded, first, what reason we have to ascribe any part of them to the dictation of the Holy Ghost; and, secondly, how much of them is to be received as proceeding from a source so sacred, and what is our criterion for distinguishing between the fallible opinion and the authoritative command, between the imperfect recollection of an earthly witness, and the all-sufficient testimony of that glorious Being, to whom the past, the present, and the future are eternally and equally known?



If all was not inspired which an Apostle wrote or uttered, how many and of what nature were the orations or treatises composed under celestial influence? How can we be sure that those works of theirs which have been handed down to our times were indeed among the favoured number? Nay more, what reason have we for supposing that any of their written compositions were inspired at all? What internal marks of heavenly aid do they present? Where do they themselves lay claim to a privilege so extraordinary? or where is the promise of our Lord, which would lead us to expect that such aid would be accorded? The Son of God, indeed, assures them that, on certain solemn occasions of peculiar alarm and peril, when they were called before kings and rulers for his sake, and for the sake of the gospel, their unpremeditated eloquence should be prompted and sustained by the internal aid of the Spirit\*. But we find, it may be urged, no similar necessity or promise in the case of such labours

\* Mark xiii. 11. Luke xxi. 14, 15.

as were carried on in the tranquil solitude of the study or the oratory, or which were addressed to private friends. But, are they their public and official communications which only are to be received as divine? At what point does the distinction between public and private begin? Are the letters to Timothy, to Titus, and Philemon official? The writings of St. Luke, which are also addressed to an individual, can they or can they not be said to answer this description? Such are some of the leading difficulties which, on the question whether the Scriptures of the New Testament were inspired, have been a subject of triumph to the infidel, and to the weak believer, of perplexity and alarm. That both the triumph and the alarm have been alike premature, may appear, perhaps, from the following observations.

First, it was, *a priori*, highly probable, that the supernatural assistance of the Almighty, which informed, we are assured in the earliest records of Christianity, on certain occasions, the oral and extemporaneous effusions of the Apostles, should direct, on  
others,

others, their pens no less than their tongues to the instruction and benefit of mankind. It was to be expected that some of their writings, as well as some of their speeches, should proceed from the inspiration of God. And this may be shewn from the necessity of the case ; from the analogy of the Mo-  
saic dispensation ; from the promises of Christ in the Gospel ; and from the assertions of the Apostles themselves.

That the comforts and lessons of Christianity were intended as a common benefit to every nation and every age of mankind, it is altogether unnecessary to prove. It is a dispensation in which all are concerned, and which was destined, therefore, to be made known to all. The truths which it reveals are tidings of great joy, which the Apostles were to communicate to all people, and of which the knowledge was to proceed both conquering and to conquer, till the universal earth should be covered with the glory of the Lord, and till the anointed Son should descend again in power to reap the harvest of his sufferings. But, that to the extension and perpetuity  
of



of religious truth the existence of written documents is a circumstance of the first necessity, will be allowed by all who have, in common life, appreciated the uncertainties of popular fame, and the corruptible nature of oral tradition. Unless indeed, (what no religion, either false or true, has as yet pretended to,) the truth were in every successive age divulged and guarded by a never-ending line of inspired instructors; unless such instructors, too, were in every age sufficiently numerous to be accessible by every believer; it is apparent that the knowledge which mankind might retain must be more and more imperfect and impure in proportion as it receded from the parent fountain; and that, without some storehouse of original principles, which might confirm the weak, recall the wandering, and expose and repress the wilful innovator, the religious opinions of the world would be little less fluctuating and unstable than the fashions of our attire and the varying idioms of our language.

But that such a rule of practice and belief could be afforded by the compositions of human



human and unassisted wisdom will be asserted, I apprehend, by none. A rule must, in itself, be absolute and definitive, for it would, otherwise, be no rule at all. But human authority can never be definitive, since whatever right Augustin may possess to propose his sentiments as most agreeable to truth and virtue, the same right, undoubtedly, has Jerome or Epiphanius to question the propriety of his decision. If the Apostles thought fit, on their own authority, to recommend to their followers the practice of celibacy, it was not beyond the authority of any one among those followers to declare himself of a contrary opinion. Or, supposing the recommendation to have been a command, yet, provided that command was given in their capacity of ecclesiastical rulers only, their successors in the government of the Church would have, at least, an abstract right to reverse that decree when it seemed to them expedient. Wherefore, indeed, do we appeal in controversy to the Apostolic writings, rather than to the far more learned volumes of Origen, of Clemens, of Augustin, of

Chrysostom, if we do not appeal to them as the dictates of God himself? It is in vain to say, nor will it, I apprehend, be urged in answer, that because Peter or James or John are in certain cases inspired, whatever falls from their mouth is therefore to be received as sacred, whether they are at that time inspired or no. Such an answer would be obnoxious to all the difficulties attendant on the old hypothesis of a permanent inspiration, with the additional and yet more portentous absurdity of ascribing that weight to human authority which the other only imputed to Divine. Who is Paul? Who is Barnabas? Who are James or John or Peter, that we should put our trust in them, if our trust be not reposed in them as the accredited messengers of the Allwise and Alltrue? But, is it the messenger himself whom we honour and obey; or is it not rather that royal message which he bears to all the nations of the world, the subjects and children of Him who sitteth on the throne, the redeemed of the Lamb that was slain? If, then, the speech or the epistle on which we are commanded to  
build

build our faith be not the authentic message of God, the only claim is gone which the messenger possessed on our belief, our obedience, and our attention ; and the sentiments of John, of Peter, and of Paul will possess no more authority than the private opinion of an herald or ambassador, abstracted from that law or treaty which only speaks his master's will. And these observations may suffice to shew the weak and inconsistent conduct of those who restrict the inspired commission of the Apostles to the delivery of certain important truths, which they style the essentials of Christianity. With them it is indeed a frequent boast, that by renouncing the plenary inspiration of Scripture, they deprive, in many instances, the common enemies of the Faith, of that vantage ground from which they have been long accustomed to assail it. And it is, certainly, convenient, in their controversies with other and more orthodox Christians, to reply to such texts as are urged against their peculiar opinions, that the Apostles have in these instances spoken without authority ; or that, however

they themselves may have been enabled to “think with the wise,” it was no part of their commission to do otherwise than “talk with the vulgar.”

But it is the misfortune of this Scythian mode of warfare, that it is only suited to a territory, which, like Scythia, is little worth preserving; and that the practice once begun, of abandoning to the pursuer whatever parts of Scripture it does not exactly suit us to defend, no means of defence will at length remain for those tenets themselves which we now regard as of vital importance. If it be advanced and admitted, that for any point of faith the assertions of Scripture are not sufficient authority; if St. Paul, for instance, were mistaken or insincere in his expressions as to the existence of evil spirits, or the immaterial nature of the soul of man; what reason have Christians for their confidence, that a future state of retribution may not be a faulty inference from insufficient grounds, or a compliance with Jewish error? How are we to be sure that, on the Unity of God himself, the Apostles themselves may not have mistaken their  
Master,



Master, or that the Son of God has not, in this instance, conformed (as, they blush not to tell us, he, in the case of the Demoniacs, conformed his manner of expression) to the established usages of speech, and the popular superstition of his countrymen?

Nor is the case much bettered by supposing with Simon and Warburton, that, though of the New Testament, only a few conspicuous truths are immediately prompted by the Holy Ghost, yet, in all the rest, were the human recollection and reason of the Apostles so restricted by a superintending Providence, that nothing can be found in their volumes, by which a material error can be introduced into faith or practice. For that is, indeed, a wretched sanction of a law, to plead that no harm can arise from following its letter; nor does any man obey the Scriptures as a rule of faith and conduct, because there is no danger in such obedience, but because we incur the greatest of all dangers by a contrary course of behaviour, a danger no less than that of disobeying Him whose detailed and definite injunctions are made known by these his

testimonies. We cannot, if we would, disguise it from ourselves ; if the general inspiration of the Scriptures be not conceded, the Scriptures are not the Word of God ; and, if not the Word of God, then have they no rational hold on our faith, our practice, our hopes, or our fears. They are the law of the Most High, or denouncing, as they do, the vengeance of God against all wilful transgressors of their precepts, that holy name is used by them without authority, and their contents are imposture and blasphemy.

If, then, a written law be necessary to the extension and perpetuity of religion ; and if the qualities of a religious law can be only possessed by a rule of God's dictation, it is beforehand to be strongly presumed, that a law which corresponds both to one and the other of these particulars has not been withheld from the followers of Jesus of Nazareth. And this probability is yet farther increased by a consideration of the analogy of God's previous conduct with the Israelites under the Mosaic dispensation. It is no essential part of my present purpose

pose (though it is a task which, on a proper occasion, I should, certainly, not decline) to demonstrate the general inspiration of the Scriptures of the elder Covenant: but it is sufficient for my argument to adduce the acknowledged fact, that certain written laws were given by divine inspiration to the Hebrew Church; that Moses was commanded by Jehovah to write down his words in a book; and that the Prophets announce their volumes to the world as the express and infallible dicta of the Most High\*. But, if a written code of faith and morals be as necessary to the followers of Christ as to those who were taught by Moses, it is probable that the advantage, which was graciously accorded to the introductory and less perfect dispensation, would be, *a fortiori*, conceded to those on whom the adoption and the ends of the world are come.

In vain, indeed, was it promised by the Messiah to his chosen Twelve, that the Comforter, which was to come, should

\* Exod. xxxiv. 27. Isaiah viii. 1. Jer. xxx. 2. Hab. ii. 2.

guide them into all religious truth, if the truths thus revealed were to perish with themselves, or their contemporaries and immediate audience. In vain did the Spirit implant in the minds of his messengers a perfect remembrance of every word which their departed Lord had spoken, if those blessed words were again to be entrusted to the dubious recollection, or still more dubious integrity, of their human and unassisted successors. I do not mean, that the leading facts on which our Christian faith is grounded might not continue in full force of evidence, and deserve by their native dignity our fullest reverence and wonder, though the writings in which they are recorded were degraded from the rank which they now maintain to the level of human compositions. In point of fact this is even now the case, inasmuch as no one in his senses would begin to prove the life, and death, and miracles, and resurrection of our Lord from the previous assumption, that the histories which we possess of those occurrences were inspired and infallible compositions: but, as unfolding to us the secret



cret springs of Providence, by which those facts were caused, and the results to which those facts conducted ; as affording an authoritative rule of life, and, on certain conditions, a no less infallible assurance of immortality : if the Scriptures are reduced to the level of a human composition, their force and efficacy are gone.

We might still believe that Christ was born, and wrought miracles, and died, and rose again : but those awful scenes of power and suffering and victory would present, in such a case, no further and no better practical results to the soul, than the tale of Agamemnon or of Œdipus. It would not more necessarily follow from the resurrection of one man, that all mankind should be raised from the dead, than it would follow from the manner of his death, that all mankind should, like him, be crucified, or that they should rise, if they rose, on the third day after their dissolution. It was for God alone to declare, (and, if the Scriptures be not inspired, I know not where he has declared it,) it was for God to declare, in what respect and for what reason

reason our Lord was the representative of the universal human race. And, if this declaration has been nowhere made, we are dust and ashes still.

And, this probability that some written law would be given to men, which arises from the necessity of such an assistance, is materially increased by the circumstance of that inspiration which, we know from Scripture, was, at times, accorded to the unpremeditated discourses of the Apostles. There were, we know, occasions, when it was not the preachers of the Gospel who spake, but the Holy Ghost who dwelt within them\*; and, if those orations whereby they themselves alone were delivered from violence; if that preaching by which the immediate hearers only were benefited, were instinct with such a sacred power, it might be expected, on still stronger grounds, that the same good guidance would not abandon them in the composition of those writings which were to edify a people yet unborn, and to convey the glad tidings of salvation to the extremest corners of the earth, and to the latest

\* Mark xiii. 11. Luke xii. 12.

march of time. If the κοῦφοι καὶ πτηνοὶ λόγοι were not suffered to go forth without a peculiar and supernatural Providence, is it probable that those documents which are the κτήματα ἐς αἰὲν of believers, the κειμήλια of our faith, our hope, our daily practice, our apology and our crown among men, should not be stamped with the same broad seal of Almighty truth, the same credentials of infallibility?

It was naturally, therefore, to be expected, that some certain writings of the Apostles would be sent forth under the direction of God's Spirit; and, if this be once conceded, it will not be easy on any ground of reason or likelihood to deny this sacred character to those treatises which are come down to us under their names. They are marked by every character of official and authoritative documents; they are addressed by inspired men in their prophetic capacities, either to the general Church of Christ, or to the particular branches into which that Church was divided, or to individuals who fitly represented considerable bodies of Christians. And whether immediately addressed

dressed to individuals or no, they are alike on subjects of public importance; subjects where, of all others, the aid of the Holy Ghost was most needful and most to be expected; the exposition, namely, of the doctrines of the Christian faith, or the regulation of the Christian republic. Nor, however slightly it has been of late years usual to appreciate the value of tradition, can it be denied, that the universal prejudice (if it deserved no better name) which, in the very earliest ages of the Church, has received as Divine those writings which they then esteemed authentic, must lead us to suppose that these solemn instructions were communicated by the Apostles themselves, and received by those for whose benefit they were intended, with some very perceptible and striking difference from such of their communications, if any such there were, as were dictated by their human reason or their private friendship only: and that, (as St. Paul is acknowledged to have done, in one remarkable passage of his Epistle to the Corinthians,) they observed in every instance a broad and constant line



line of demarcation between the dictates of the Most High, and the opinion or request of a simple fellow-creature\*.

And that the Apostles themselves laid claim to a divine authority for the principles and precepts laid down in the several works which are read in the assemblies of the faithful, is apparent from many expressions in those works themselves. In one of them St. Paul addresses the Corinthians, as “an ambassador for Christ,” “as though God did beseech them by him.” “If any man,” he observes, “think himself to be a Prophet, or spiritual, let him acknowledge those things which I write unto you, that they are the commandments of the Lord.” Nor should we omit that the Epistles of Paul are mentioned by St. Peter on the same footing, and in the same manner, with the avowedly inspired writings of the Old Testament, and that the author of the Apocalypse professes to have written, by the express dictation of the Spirit, to the churches of Asia Minor†. That objection,

\* 1 Cor. vii. 25.

† 2 Cor. v. 20. 1 Cor. xiv. 37. 2 Pet. iii. 16. Rev. ii. 29.

then,

then, is no less futile than common, which was first advanced by Spinoza\* against the doctrine for which I contend, that the Apostles themselves make no claim to inspiration in favour of their writings. And, indeed, as it is a distinction utterly immaterial, whether a man say, “This is the Lord’s message,” or, “I the messenger of the Lord speak this to you;” the ordinary superscription of “Apostle of Christ,” which precedes the greater number of the treatises contained in the New Testament, is an assertion no less absolute of official and inspired authority, than if they were explicitly entitled “The Word of the Lord which came to his servant Paul,” or introduced themselves to our attention and reverence by the old prophetic formula of “Thus saith Jehovah†.”

With still less reason has Spinoza urged, in answer to such claims as these, that St. Paul himself has, on a certain occasion,

\* Spinoza, Tract. Theolog. Polit. c. xi. R. Simon. Crit. Hist. t. ii. p. 81.

† Michaelis, Introd. vol. i. pp. 81, 82. Simon. Crit. Hist. *ibid.*

expressed himself as doubtful whether he spake by inspiration or no ; and that, in another and yet more remarkable passage, he cautions his hearers against receiving that particular sentence as any other than his private opinion\*. The first of these passages has been very clearly explained to be no otherwise than an ironical reproof of those who affected to doubt his apostolic powers. With the solution which Horberry has given of the second, I acknowledge that, ingenious as it is, I am not altogether satisfied†. But, in truth, on the principle that *exceptio probat regulam*, this passage, as it is usually understood, is among the strongest proofs of the general inspiration of Scripture ; inasmuch as no one would state in his discourses or letters that for such or such particular expressions he was himself to answer, unless he intended to imply, that in the remainder of his address he spoke from another and a higher authority. Nor is the same objector much more fortunate, when he urges against the in-

\* 1 Cor. vii. 25, 26.

† Horberry, Sermon on Inspiration.

spired authority of the Christian Scriptures, that the Apostles, by their frequent appeals to human reason, surrender tacitly the character of God's heralds and instruments, for that of human doctors and disputants. "It is the part," he tells us, "of the Almighty, as it is the part of any absolute sovereign, to command, not to argue; since not only where the will of a sovereign is expressed is argument on the expediency of that will superfluous; but since the very use of argument or persuasion to induce men to obey implies, in itself, a deficiency of power to compel obedience."

But all these circumstances, so inconsistent, as we are told, with the notion of a celestial command, are found in the writings of our New Testament; and it is therefore concluded, that whatever value they may possess as faithful histories of supernatural facts, or judicious expositions of natural and moral duties, they can have none as authoritative declarations of the will of Him whose will alone is sufficient ground of obligation and obedience.

I have



I have given this objection thus at length, because it is, I believe, the foundation, in many instances, of that reluctance which has been so prevalent, to ascribe to our Scriptures the honour which they may justly claim; and because, from its plausibility, it calls for a more satisfactory answer than the learned Simon, in whose *Critical History* I first saw it, has, in my opinion, supplied. His answer may be reduced to the following assertions; “That  
 “prophecy is not to be confounded with  
 “enthusiasm; that the Spirit of God  
 “which supplied the Apostles with super-  
 “natural knowledge did not extinguish or  
 “overpower their natural reason or their  
 “previous human acquirements; and that  
 “it was permitted them to employ both  
 “the one and the other of these lights for  
 “the purpose of persuading the people\*.”

Now this is nothing else than to admit that, though the subject matter of the argument be divine, and though the facts which it is intended to illustrate be com-

\* Simon, *ubi* *supr.* pp. 82, 83.

municated absolutely and infallibly, the arguments and illustrations arise from the Apostles themselves, and are, properly speaking, no part of God's revelation. But this, while it is an admission of the utmost delicacy and danger, is by no means a sufficient answer to the objection advanced by the unbeliever; since, if it became, as he supposes, the Almighty, on all occasions where he taught his creatures at all, to teach them dogmatically and peremptorily; it became him no less to direct the tongue or pen of his inspired Apostles in the manner most suitable to his dignity. And, above all, it would have been, on their part, a frantic presumption, to endeavour to supply, by their own glosses or observations, any supposed deficiency in the message of Him by whom they were employed. It is more to the purpose to shew, (and the means of doing so are fortunately in the Christian's power,) that it is unworthy neither of an earthly nor an almighty Sovereign to convince and persuade his subjects to obedience; and that there are precedents, to which Spinoza at least could not have objected,

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jected, where Jehovah has not in his own person disdained to apply to the natural reason and former experience of his people Israel.

If the question were of power alone, it might, indeed, become the majesty of kings to enforce a blind and mechanical obedience to every dictate of their will or wisdom; and it might be sufficient for the King of kings to produce by a single fiat whatever effect he now produces by the intervention of the human will; and by discovering to his creatures such motives for action, as, by their free and affectionate service, may produce the result desired. But the earthly monarch, who proposed the first of these as the object of his highest ambition, instead of the leader of men, would be the driver of cattle only: the Deity who should rule his creatures by the single operation of necessity, would be degraded into the regulator of a machine. But, if it be more worthy of a righteous king to make his people subjects than slaves; if a good God is more excellently glorified by the grateful duty of his

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offspring,

offspring, than by the mere accomplishment of certain purposes by the weight of overruling authority; if goodness and wisdom are, both with men and God, more illustrious attributes than strength or eminent station; it can excite no wonder that both should, on certain occasions, convince where they might compel, and, where it was in their power to command, persuade. If it were unworthy of God to set forth in a true light to mankind the reasonableness of that service which he requires at their hands, or that confidence which it is his pleasure that they should place in him; if he could not, without too much condescension, enforce and explain the motives whereby he seeks to influence us; the same objection would lie with equal justice against the proposition of any motives whatever; and the promise of definite rewards, and the threat of definite punishments, would be superfluous alike in him who might, without warning or explanation, pour forth the full measure of his wrath on those who presumed to doubt or disobey. But if it be not unworthy of an allwise Being to govern



govern mankind by those passions and those rational powers which he has implanted in them, no reason can be given why the same great Teacher should not illustrate and explain, as seems best to himself, from the principles of human reason and experience, those discoveries which he proposes to us whether of his nature or his will.

Accordingly, in the whole tenor of the Old Testament, we find that the Almighty has pursued this course with his people. It is thus that (before he condemns, by the mouth of Samuel, the disobedience of the first king of Israel) he enlarges on the benefits which he had in the first instance conferred, and the ingratitude with which Saul had repaid them. It is thus that, in the fifth chapter of Isaiah, Jehovah calls on the men of Judah themselves, to judge “ what more could have been done than “ he had done for his vineyard?” Thus, too, he explicitly invites, in the first chapter of the same prophet, his people to “ reason” with their God, when he urges on their common sense the inutility of that vain pa-

rade of sacrifice and outward honour whereby the wicked hoped to conciliate him\*. Will it be contended, that the Prophets in these instances speak from themselves and on their own responsibility? Then are they in the strictest sense of the word impostors; for every one of these passages, no less than innumerable others which might be cited to the same effect, are introduced by them as the message, nay as the words of Jehovah. But would Spinoza have openly ventured to refuse a divine authority to those laws which God in person pronounced to his assembled nation, under every imaginable circumstance of supernatural majesty and terror? If not, then, certainly we need seek no further precedent wherein the Ruler of the world has vouchsafed to argue with men, since even then he scorned not to deduce his claim on their obedience from the mercies which they had received from him, and to assign as a reason why they should keep his laws, that he was their God, who had brought them

\* 1 Samuel xv. 17, 18, 19. Isaiah v. 3, 4. i. 18.

out of the house of bondage\*. The Almighty, doubtless, may draw his children “with the cords of a man†,” he may humble his language to our conceptions, and exact from us a service reasonable as well as implicit, without degrading his dignity in those dispensations whereby his love is chiefly magnified. For all which we have received at his hands be to him all praise and glory; but for this above all, that, by enduing us with power to know him in part as he is, he has called forth and concentrated the best and most pleasurable affections of our nature, and enabled us to build an image to him in our hearts, to whose awful beauty we may direct our prayers, and whose perfect excellence we may, at humble distance, emulate!

But, though the practice of reasoning with his creatures be far, very far indeed, from degrading to the Almighty Teacher; yet is there much plausibility in one observation of Spinoza, against which Simon heavily inveighs; “that there is, in the very

\* Exod. xx. 2.

† Hosea xi. 4.

“ act of reasoning, a submission to the sentence of others ; and that arguments, by whomsoever advanced, do, inasmuch as they are arguments, challenge refutation.” The same may be said, indeed, of every mode by which the Allwise has manifested to mankind his existence, his nature, or his will, since, even in the case of a visible glory, the question might arise, whether the vehicle employed were worthy of him whom it represented ; and since, when God condescends for our instruction to become an historian or a lawgiver, he subjects himself, whether he makes use of argument or no, to those rules of criticism by which we decide on human compositions. And if in any of those particulars, for which human works are condemned, the work which claims to proceed from him be found defective, though it would be preposterous impiety to attribute error of any kind to God, it would be a conclusion warranted by every principle of reason and reverence, that a composition unworthy of our most exalted ideas of God did not, in truth, proceed from him. Accordingly, if we produce



duce the Scriptures to the world as a code of laws or narrative of events of Divine and infallible authority, we may be reasonably expected to prove against all assailants, either that the volume which we revere is both in manner and matter faultless and unimpeachable, or that the faults of its human promulgators are not inconsistent with that aid and authority of the Holy Ghost, which the terms of infallibility and inspiration in their natural sense imply.

But the objections of the infidel are directed at once against the style and the matter of those works whose merits we are now discussing, since in both, as we are told, is the volume of the New Testament assailable. Its language is, at best, the language of a Jewish Greek: its arguments and assertions, by the confession of one of its own prophets, occasionally hard to be understood\*; of its contents there are some which its authors might have well supplied from their natural recollection or

\* 2 Pet. iii. 16.

their natural reason only; and some so trifling, that it seems little less than blasphemy to ascribe them to any higher source than common prudence or civility. Nor is this all. There are circumstances, trifling circumstances indeed, and which, if they occurred in a work of human skill, would be altogether unworthy of reprehension, where the authority of Scripture is at variance with itself, or with uninspired but credible testimony.

Of these imputations, it would be easy to shew, and it has, in fact, been often shewn satisfactorily, that by far the greater part of the passages on which they depend will by no means bear up the consequences which infidelity has sought to raise on them<sup>s</sup>. As some however will still be found, which the best and wisest of men have deemed it easier to evade than explain, it is necessary and it is sufficient to demonstrate, that the allegations, where they are accurate, do not apply to their intended purpose, and that we have still ample grounds for ascribing to every part of the New Testament, a sufficient though  
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not an equal share of Divine inspiration and authority.

I say, a sufficient but not equal share, because as the works of which our sacred Volume is composed are of many different kinds, and have been produced under circumstances extremely dissimilar, it would be unreasonable to expect the same sort or measure of celestial aid to be accorded to all indiscriminately; and it is on every principle of argument sufficient, if we can shew that none of them have been without that degree of help which would identify their authority with the divine instructions.

And, here, it will be allowed on all hands, that inspiration and infallibility must, in their strictest sense, be predicated of those expressions which, as they follow in order, have been immediately dictated by God. Such are those ordinances and messages in the Book of Moses, and in the ancient prophecies, where the Almighty himself exactly specifies the sentences to be written down; so that, though the translation of such passages into another language

language be liable, beyond a doubt, to human error and infirmity, in the original at least, not only the purport but the style and arrangement are truly and exclusively Divine. And, so far as such passages extend, those lofty claims to literal inspiration for which the Jews are ridiculed by Warburton, and the proverbs and parables whereby they were accustomed to illustrate and enforce the sanctity, not of the words alone but of the letters and particles of letters, “every jot and tittle of their Law,” were justifiable, undoubtedly, and laudable, inasmuch as that form of words, which God had himself made use of, must needs have been, of all others, the best, and best suited to his purpose.<sup>h</sup>

And, though there are very few passages, (two or three at most there are,) in the course of the New Testament, which are given as the very words of the Almighty Father, or as proceeding from either of the other Persons of the Trinity in their divine and eternal nature; yet can there be no doubt that the words of the Son while on earth are, no less than these, the accents  
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of infinite wisdom and goodness, and that they merit as much of reverence from his followers as those which, before his incarnation, he addressed to the tribes in Horeb, or which, after his exaltation, he spake to St. Paul or St. John. Were error, then, detected here, the most reverent conclusion which we could draw would be, that the Apostles had mistaken their Master; a conclusion at once decisive against the inspiration of the work which they have given us. But, concerning the sentiment and wisdom of our Lord's discourses, we have not, even with infidels, any controversy. And, as these Divine expressions were, when uttered, in a different language from that, in which they are transmitted to our time, the question of their style and grammatical accuracy must naturally fall under another branch of our inquiry, since, however the followers of Christ profess to have been divinely assisted in the *recollection* of their Master's words, they, in no instance that I am aware of, lay claim to any celestial aid in their *translation*.

Nor will this admission in the slightest degree

degree contravene the inspired authority of the New Testament, since, secondly, a written document may properly be called inspired, when the sentiments and ideas which its words convey are suggested by the Holy Ghost; though the words in which those sentiments are clothed be entirely left to the human and unassisted genius of the writer. And this is that species of assistance which was especially promised by Christ to the original teachers of his Gospel, whom the Comforter was to guide, we are told, into all religious truth, but of whom it is nowhere said, that the Spirit should put his power in their lips, or that he should enable them to express to others their own internal perceptions with supernatural force of sacred eloquence. Nor is that opinion either improbable in itself, or inconsistent with the pretensions of the sacred Writers, which apprehends that the Holy Ghost might thus illuminate the inward man with knowledge which the favoured individual was not necessarily qualified to disclose to mankind, with all that energy or clearness of

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of diction which, if the same good Spirit had so pleased, it was, doubtless, in his power to have conferred. If a prophetic vision were exhibited to Amos, the herdsman of Tekoa, it by no means followed that he should be able to describe what he had seen in the same pomp of diction and glow of colouring as the high-born poet Isaiah. Had Newton been, in other respects, uneducated, his discoveries in astronomy would neither have improved his elocution or his style. And if we suppose, what we cannot help supposing, that the ideas communicated by Almighty power would affect the mind precisely in the same manner with those which are generated by memory or reflection, it is apparent that the process by which ideas are presented or combined is altogether distinct from that by which they are clothed in those conventional signs, which convey to other men the result of our internal meditation. How often do we conceive with force and clearness, what we are unable at the moment to express with elegance or fluency? And what closer connection

nection does there exist between the original conception and the choice of words, than between the choice of words and the handwriting? It was possible, then, to be inspired with a knowledge of celestial truth, without any corresponding improvement in natural or artificial eloquence. That wisdom which committed, in the first instance, to earthen vessels, the treasures of eternal life\*, might be expected, by a parity of reason, to leave the vessels earthen still; and the fisherman of Galilee, when elevated into a prophet, might retain, nevertheless, all the original simplicity of his character, and all the imperfections of his education.

Accordingly, though the Apostles were full of the Holy Ghost, that internal illumination did not prevent the Sanhedrim from reading in their manners and dialect their original ignorance and obscurity; and the revelation entrusted to St. Paul would no more make him a Demosthenes, than the revelation of which Moses was

\* 2 Corinth. iv. 7.



the minister corrected his imperfect utterance<sup>i</sup>.

The defects, then, of Scriptural language, were they really no less numerous and striking than infidels pretend, would be no solid objection to the hypothesis, that "all Scripture was given by the inspiration of God." It may be thought, indeed, that, as the Hellenistic dialect which is imputed to the New Testament was the usual language of the race for whose instruction it was, in the first instance, intended, so it could never be expected that the Almighty should miraculously interfere to perplex the Jews of Macedon and Asia with refinements of which they could not feel the force, and with peculiarities which, however consecrated in our opinion by the talent and elegance of Athens, were to them unusual, and, if I may use the expression, barbarous. Nor are Christians compelled to maintain, on the one hand, the purity of every passage in the written Word, nor to confess, on the other, that the Holy Ghost has dictated solecisms. With a becoming zeal for the

honour of the sacred Text; with a due admiration of the real beauties of Scripture; but confessing with Augustin, that the matter, not the words, of Revelation is entitled to the epithet of Divine; they may watch, with much composure, the harmless malice of their enemies exhausted on those peculiarities of language and of style, which, as specimens of Greek, may, perhaps, offend, but, as evidence of the Hebrew extraction of their authors, are, in themselves, a sufficient proof, that the volume of our Scripture is really the production of those Apostles who only, of all the Hebrew race, had authority with Gentile believers.

The observations which I have made on the grammatical incorrectness of Scriptural language will apply with equal force to its real or supposed obscurity. It is no part of my present purpose to enter into the disputed question, whether the words of St. Peter refer to the mysterious nature of those circumstances which his brother Apostle had imperfectly explained to the faithful, or to the darkness of his style in speaking of them<sup>k</sup>. It is sufficient for my  
argument

argument to have shewn, that admitting to its full extent the cavil of the infidel objector, its consequences could not affect the Divine authority of Scripture, inasmuch as a composition may merit the name of inspired, though the ideas only, and not the forms of expressing them, be suggested by the Spirit of God. And it is apparent, that as, on the one hand, we cannot, from the necessity of the case, and the constant deference which the Apostles claim to their written sentiments, deny this share at least of Divine assistance to the doctrinal and controversial treatises of the New Testament; so will even this be completely sufficient for those ends for which only inspiration has ever been accorded, “for doctrine,” that is, “for reproof, for correction, for instruction in righteousness.”

But, thirdly, a composition is also inspired, when circumstances to which we have ourselves been formerly witnesses are preserved or renewed in our recollection, by the influence of the Almighty, in more vivid colours and with an accuracy more



perfect than was possible to our unassisted faculties. For, as that which we have forgotten may be, undoubtedly, no less properly a subject of inspiration than that which we have never known; so is the wonder no less, and the Divine interposition as immediate, which prevents us from forgetting that which we could not, without such an aid, have remembered. And, in the case of our Saviour's discourses while on earth, there is an absolute promise that the Apostles should be assisted with this supernatural and infallible power of recollection or memory, inasmuch as the Comforter was not only to guide them into truth, but "to bring all things to their remembrance, whatsoever their Lord had said unto them\*." And, though a miracle be, doubtless, never wrought unnecessarily, yet would nothing less than a miracle be, apparently, required, to enable men of no extraordinary parts, and strangers, as were the Apostles, to those arts and habits whereby only we acquire

\* John xiv. 26.



the power of accurately reporting conversations, to retain, after twenty or forty years interval, with that degree of accuracy which the nature of the case demanded, those words of our Saviour on which so many leading features of the Christian faith depend. Nor will any doubt remain of this necessity to those who shall reflect how few persons are to be found, I will not say among peasants only, but among those who are most in the habits of attention and correctness, who, even a single month after they had once heard it, would be able to repeat or write down a discourse like that which Jesus held on the mountain, or that yet more difficult one from which the words of my text are taken.

And it may be, at the same time, observed, that such assistance as is here described, since it does not amount to the internal suggestion of a new idea to the soul, but simply to the preservation or revival of an idea originally suggested by the natural and external process, is, therefore, perfectly consistent with that character to which the Evangelists lay claim,

of witnesses speaking from their own distinct experience and recollection, and, by their separate testimonies, confirming the veracity of each other. For, the promise of our Lord is not, that the Holy Ghost should *prompt* to the Apostles what testimony they ought to bear, (in which case I am ready to allow that the Holy Ghost himself, and not his human organ, would be the person who bore witness;) but that the Holy Ghost should enable them to be better and more accurate evidence of what they had heard than they could otherwise have been possibly considered. But if, of two witnesses, the one had, by an artificial system of memory, or by notes taken at the time, acquired the power of speaking, after a lapse of years, more positively to certain facts or expressions than his companion could do, we should, certainly, not consider his testimony as on that account less valuable, nor, as I conceive, less genuine and authentic. The manner in which the knowledge was first obtained is the single point on which the question of originality depends;

pend; and, let the help be what it may by which that knowledge has been preserved or refreshed, that help can do no more than add probability or certainty to the natural recollection of the witness.

And there is yet another way in which the assistance of the Holy Ghost may be useful and necessary, even where all our knowledge had been acquired and retained by our outward experience and natural abilities; and that is by suggesting, out of several circumstances or expressions of which all are equally remembered, the selection of those particulars which are best adapted to the instruction and advantage of ourselves, or of those for whom we are writing. Nor can we think it improbable that, in this manner also, the narratives of the Apostles are inspired, since, in the circumstances which they have recorded of the life and conversation of Christ, so little is to be found whereby mere curiosity is gratified; and since, notwithstanding the brevity of the Gospels, the picture which they afford of the character of Jesus is at once so complete and instructive.



structive. It is possible, therefore, for inspiration to be useful and even necessary, though the circumstances which we relate are such as we have in our own persons witnessed; and there is no room for saying that, when we suppose the grant of God's assistance to the narratives of Matthew and John, we suppose a needless miracle.

It is, at the same time, certain that, wherever the aid of the Holy Ghost is bestowed, whether to suggest, or preserve, or discriminate, the results of such aid will be of an authority alike divine, and the doctrine or example which they convey alike imperatively binding on the obedience and the faith of Christians. Though the propositions which are thus selected and approved should have been, in the first instance, advanced by human craft or wisdom, yet will the choice of the Holy Ghost establish them as the adopted word of God; nor will that be less infallible to which he has set the seal of his assent, than that which immediately proceeded from him. If a celestial messenger had recommended to our faith and obedience some  
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certain passages in Plato or in Porphyry; would it be doubted that, whatever were the general character of those authors, or their productions, the words thus cited would be, thenceforth, the laws of the Most High? At the same time, though such particular passages would be thereby invested with Divine authority, it is plain that the question would remain untouched, whether the writings from which they were taken were inspired or no, and whether they were, in truth, the production of those authors whose names they bore. And we thus may understand how the human learning and human diligence of an Apostle might, no less than the use of previous documents, be perfectly consistent with the internal dictation of God's Spirit, and that whatever truth was found in an apocryphal or heathen writer might be suggested by their celestial guide to James or Jude or Paul, without subscribing to the general contents or prophetic dignity, whether of the books of Enoch or Aratus or Epimenides<sup>1</sup>.

That any part of Scripture can be found  
where

where inspiration was an useless or superfluous blessing, is a doctrine, then, not easy to be maintained. Undoubtedly, it will be difficult to shew that those passages in the Epistles which have been chiefly instanced as too trivial to call down a celestial interference, were really unimportant to those persons whom they, in the first instance, concerned, or in the instruction which the Church might, in after ages, draw from them. The salutations which St. Paul, in his official writings, addresses to particular believers, may have produced a moral effect of the strongest and most beneficial character, as so many testimonies of that approbation with which the Holy Ghost himself beheld their inward feelings and their outward conduct. The books and garment which were left at Troas have furnished more than one important lesson to the Christian world<sup>m</sup>; and where the Apostle reproves, in his Epistle to Timothy, the excessive abstinence of his disciple, a testimony is borne which a Prophet might fitly bear against those ascetic doctrines which were, thus early, invading Christianity,

Christianity, and which imposed, at length, on the faithful a yoke of unprofitable restrictions, as grievous and as manifold as the burden of that Law which they had cast down \*.

Should this be thought, however, to savour of scholastic refinement, I can perceive no inconsistency with that character to which the Scriptures lay claim as an inspired and infallible rule of faith and practice, if, in circumstances where neither faith nor practice are, by any possibility, concerned, or, in others, where the unassisted powers of the writer's intellect were amply sufficient to answer the purposes of Providence, we should admit that the Prophet was left to his private judgment. When the counsel was given, or the discovery made, which it was the object of the Holy Ghost to enforce or communicate, it can excite no surprise, that, though the heavenly voice was silent, the Apostle might still conclude his letter with the usual forms of salutation to his friends, or

\* 1 Timothy v. 23.



with the mention of his private necessities\*. Where the Evangelist was already in perfect possession of the fact, or where a trifling inaccuracy could have no practical effect on the faith or life of his brethren, the tenor of the history might proceed, it may be thought, as before, though the historian had in that instance to depend on himself alone. All that can be in such case required is, that celestial aid should be supplied, wherever human authority was insufficient; and that a broad and competent line of demarcation should be established between such divine and earthly ingredients as might mingle in the same treatise or history. And while we are assured of the first of these necessary circumstances by the promise, that the Spirit of God should guide us into all needful truth; so the reason of the case, and our knowledge of those definite objects which Scripture has in view, might seem amply sufficient for the second.

If, then, it be objected, lastly, against

\* 1 Timothy iv. 13.



the divine authority of the New Testament, that, in the narratives which the Evangelists have severally furnished, there are certain difficulties which the followers of Christ have not yet been able to reconcile, we may answer, with Michaelis\*, (in which assertion he should seem to be supported by the authority of St. Paul,) that the inspiration of Scripture is *doctrinal* not *historical*; and that our Lord himself, who has given, as we have seen, so explicit a promise to his Apostles of ability to record his *words*, has nowhere declared, that in relating every particular occurrence of his life, they should have the same supernatural accuracy; far less that they should possess it in their references to the contemporary history of Judea and the Roman empire. Where facts are concerned, there is not, indeed, the same necessity for divine assistance as in the case of words; since not only are facts more easily committed to memory, and more stubbornly retained than words or arguments can be; but since the errors which might be ex-

\* Michaelis, Introd. vol. iii. p. 27.

pected in their detail are of far less importance than those which would arise from a mistaken turn of expression, or from the omission, in a sentence, of any connecting or explanatory member. For one person in the lower or middling ranks of society who is competent to repeat the exact expressions of another, five thousand may be found who are adequate witnesses to what they see him do or suffer; and if the supernatural influence of the Holy Ghost were necessary to enable the Apostles to *remember and relate* the discourses of their Lord, with the accuracy which such blessed instruction merited, it might seem, on the other, that they could hardly, without a miracle, *forget* any material circumstance of those most wonderful facts “ which their eyes had seen, and “ which their hands had handled.” It is, indeed, most true that there are facts recorded in the Gospels which, without celestial illumination, it was impossible that their authors should have known; and others of which it is not, perhaps, too much to say, that no human testimony would

would be, of itself, sufficient to establish them. But these are all of a character in which doctrine is implicated as well as history; and as, where these occur, it is necessary to suppose inspiration, so we have the Word of God himself for it, that inspiration would not in such cases be withheld from the master-builders of his sanctuary. Nor can we fail, at the same time, to observe, that the seeming inaccuracies of the Evangelists, and whatever trifling difference may be found between the accounts which they have severally furnished, belong exclusively to those parts of their narration which have reference not to doctrines but events; which affect not in the smallest degree those lessons of faith or holiness which the Messiah delivered in their presence; but which can do no more, at most, than leave their reader under some degree of hesitation as to the hour of the crucifixion, the title on the cross, or the year in which our Saviour drove forth the money-changers from his temple. I do not mean that the difficulties which I have instanced may not be, and have not been, satisfactorily solved, and that without im-

peaching



peaching in the smallest degree the accuracy of the sacred historian<sup>n</sup>; nor will I dissemble that confidence which the Christian may be well allowed to feel, that such discrepancies as yet remain to try our faith and our humility will, hereafter, in God's good time receive their perfect solution. It is a proverb of the Jews, that when Elias shall come, every knot of their sacred book shall be loosed<sup>\*</sup>; and we may safely trust that a greater than Elias will vindicate at his second coming the truth of his written word, and that of the genuine Gospel, as of the genuine Pentateuch, no jot or tittle shall pass away. Meantime, however, I am most anxious to prove, that mistakes in points where inspiration did not properly apply can by no means derogate from the inspired character of a work in those respects where inspiration was either needed or promised. I am desirous to impress on your minds that circumstances, which, whether true or false, have no possible bearing on the doctrine or character of Christ, may belong, indeed,

\* Mede, Works, book 5. p. 896.



to his history, but are no essential parts of his Gospel; that, while the words of Christ are reported to us with supernatural and infallible authority, we may submit our faith in the actions of his life to that same human evidence on which we at first believed them; and that we may admit the New Testament as an unerring and imperative rule in every point of doctrine or of practice, though we should be for ever ignorant of the year in which Cyrenius governed Syria, or whether the apostate Judas met his fearful end by strangulation or by rupture°. Above all, it has been mine aim to shew that by the Comforter whom Christ foretold, and by those blessed aids which he has for Christ's sake dispensed to mankind, the faithful of every age and nation are, no less than the Apostles themselves, infallibly conducted to that truth which is in Jesus: and that “for doctrine, “for reproof, for correction, and for instruction in righteousness,” the Scripture of the last, no less than of the former covenant, is “given by the inspiration of God.”

Nor do we expect, nor do we desire

those further aids to knowledge and to holiness which the Romanists would seek for in the authority whether of their collective Church, or of a single ecclesiastical officer. To us it seems presumptuous and unreasonable, when a rule has been given by God himself, to go on demanding at his hands another and yet another criterion ; to peer about, in the full blaze of sunshine, for the beams of a supplementary star ; or to subject the inspiration of the immediate Apostles of our Lord to the authoritative decision of their, surely, less enlightened successors. But, neither in the ancient synagogue, nor in that primitive Church which the Messiah formed on its model, is any claim to be found, when their language is rightly apprehended, to a privilege so extraordinary as that of themselves interpreting the charter whence they derived their authority. In things indifferent, and in controversies between the brethren, the sentence of the Church was unquestionably binding on the conscience of all its members. But where God and man were parties, they could express their opinion only ;

only; and the most awful denunciation which they had it in their power to utter, is a confession of their own incompetency. The anathema, of which so formidable ideas are entertained, is in its very terms no other than an appeal to the final judgment of that Lord who shall hereafter come in glory; that Lord before whom, as before his proper Master, every individual must stand or fall; and whose laws must be applied by every individual for himself to his own case, and at his own exceeding peril.

If, then, the Scriptures be, as these pretend, obscure, they are obscure to those who perish. No remedy was provided under the elder Covenant for those to whose instruction neither Moses nor the Prophets sufficed; nor does St. Peter in the New (though in a case where he admits the difficulty of God's word) direct the ignorant and unstable to apply for further light to himself or his Roman successors. Nor, indeed, is it intelligible, even on the established principles of Popery, in what manner the rescripts of their Pontiff,



and the decrees of their Council, could produce, any more than the ancient books of Scripture, the effects which they fondly ascribe to them. Unless the inspired interpreter were omnipresent as well as infallible, his edicts must, no less than every other composition, whether human or divine, be liable to perversion or cavil. If the secular arm be withdrawn, it may be suspected that the sentence of a council will not very greatly avail with those by whom the words of Peter or Paul are evaded or despised; nor will any solid satisfaction be afforded by the cumbrous mazes of the canonists and schoolmen, to those weak brethren who have already lost their way in the narrow compass of one little volume.

But, in the essentials of salvation, and to those who sincerely desire to be taught of God, are the Scriptures really obscure? Let those bear witness, whom, by these means alone, the Spirit of God has guided into all necessary truth! Let those bear witness who have fled from the perturbed streams of human controversy to this source of living water, whereof “if a man drink  
“ he



“ he shall never thirst again \*.” Let the mighty army of the faithful bear witness, who, believing no less than they find, and desiring to believe no more, have worshipped in simplicity of heart, from the earliest ages of the Messiah’s kingdom, the Father, the Son, and the comfortable Spirit of God! I do not, God forbid that I should in this place, and before so many of those who must hereafter unite their amplest stores both of classical and sacred learning in his cause from whom we have received all things!—I do not deny the efficacy, the propriety, the absolute necessity of offering our choicest gifts of every kind on the altar of that religion to whose ministry we are called, and of concentrating all the lights of history and science to the illustration of these wonderful testimonies. But, though, to illustrate and defend the faith, such aids are, doubtless, needful, the faith itself can spring from no other source than that volume which alone can make men wise to everlasting salvation, that engrafted

\* John iv. 14.

word which, though the ignorant and unstable may wrest it to their own destruction, is, to those who receive it with meekness and with faith, the wisdom and the power of God.

By this book the Paraclete has guided the Church into whatever truths the Church of Christ has, at any time, believed or known; by this book and the doctrine which it contains, he has convinced the world of sin, and justified the Son of Man from the malicious slanders of his enemies; by this book he consoles us for the absence of our Lord, and instructs us in things to come; by this he reigns; where this is found his kingdom reaches also; by this weapon, proceeding from the mouth of God, shall the enemies of his Christ be at length extirpated from the world\*; and by this, it may be thought, as by the rule of God's approbation, shall the secrets of all hearts be, finally, made known, in that day when  
“ whosoever is not found written in the  
“ book of life, shall be cast into the lake  
“ of fire †.”

\* Revel. xix. 21.

† Ibid. xx. 15.

Wherefore, holy brethren, partakers of the spiritual gift, seeing that we have not followed after cunningly devised fables, let us, each in his station, abound in the labour of the Lord, diffusing as we may that saving knowledge, the possession of which alone could make it expedient for the disciples of Christ that their Master should depart and leave them! And let us pour forth, above all, our fervent prayers to that Almighty Spirit, who hath given us these holy records of his will, that, by his supporting grace, they may bring forth in us the fruit of holiness, and the harvest of life without end, through the mercies of the Father, the merits of the Son, and the strong protection of the Comforter.

# NOTES

ON

## LECTURE VIII.

Page 514, note <sup>a</sup>.

**I**RENÆUS *adv. Hær.* l. iii. §. 1. p. 199. Μετὰ δὲ τὴν τούτων ἔξοδον. Μάρκος ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδεδωκε. Καὶ Λευκᾶς δὲ ὁ ἀκόλουθος Παύλου, τὸ ὑπ' ἐκείνου κηρυσσόμενον εὐαγγέλιον ἐν βιβλίῳ κατέθετο. *Tertull. adv. Marcion.* l. iv. p. 416. "Marcus quod edidit, Petri adfirmetur, cujus interpres Marcus, nam et Lucæ digestum Paulo adscribere solent." *Hieron. in Cat. Scriptor. Op. t. i. p. 169.* "Sed et Evangelium juxta Marcum qui auditor ejus et interpres fuit, hujus [Petri] dicitur." *Ibid. p. 173.* "Quotiescunque in Epistolis suis Paulus dicit, juxta Evangelium meum, de Lucæ significare volumine." See the Greek version of this passage by Sophronius, and the note of Erasmus. See also *Simon. Crit. Hist. of New Test.* pp. 87, 101. *Beausobre, Discours sur les Livres Apocryphes, Hist. Manich. t. i. p. 453.* *Lardner, Credib. vol. ii. p. 553. et sequ.*

Page 515, note <sup>b</sup>.

*Phil. iv. 3.* "Clement with other my fellow labourers." *Rom. xvi.* "Salute Hermas, Patrobas, Hermes." Jerome reckons Ignatius among those who had seen Christ in  
the



the flesh after his resurrection. Cat. Scriptor. t. i. p. 176. "Super persona Christi [Ignatius] ponit testimonium dicens : Ego vero et post resurrectionem in carne eum vidi, et credo quia sit." The words, however, of Ignatius in the Epistle to the Smyrnæans are, Ἐγὼ γὰρ καὶ μετὰ τὴν ἀνάστασιν ἐν σαρκὶ αὐτὸν οἶδα καὶ πιστεύω ὄντα. And accordingly the majority of commentators do not understand Ignatius as declaring himself a witness of the resurrection, but merely that he was fully persuaded of the fact. It may be urged, however, that Ignatius is here giving a reason to the Smyrnæans for believing Christ to have appeared, and suffered, and risen again in the body. But it is not usual to urge our inward persuasion of the truth of that which we do not know from our own experience, as any argument for others to believe it. And Ignatius does not say, "*I* know that Christ rose from the dead, on the testimony of such or such persons," or "*we* know the fact from those Scriptures which we all alike receive." His testimony is given absolutely, and should therefore seem to be founded on a personal knowledge of the fact which he thus corroborates. But further, ἐν σαρκὶ οἶδα, "*novi in carne*," is, unquestionably, a scriptural phrase; and it is equally certain that, in Scripture, it always implies a personal acquaintance, and can be no better translated, than as both Jerome and the old Latin interpreter have rendered it, "*Vidi*." Ignatius may, therefore, be not improbably reckoned among the ocular witnesses of our Lord's rising, and he may have been in the number of those five hundred who received this highest degree of conviction. But whatever credit we may give to this opinion, its prevalence in the ancient church is sufficient for the purpose of my argument.

Page 517, note c.

Epiphanius, Hær. xlii. § 9. p. 309. Οὗτος γὰρ [ὁ Μαρκίων] ἔχει τὸ Εὐαγγέλιον μόνον τὸ κατὰ Λᾶκαν.

Ibid. note d.

The Ebionites and Nazarenes are, perhaps, to be excepted, if it be true that the Gospel according to the Hebrews, which they employed, was either written by or ascribed to St. Matthew. But this instance, after all, will not apply, since it was to all appearance rather their ignorance of Greek, than any doubt as to the authority of the other Gospels, which restricted them to the use of their own.

Page 544, note e.

Spinoza ubi supra. "Apostoli ubique ratiocinantur ; ita ut non prophetari sed disputare videantur."

Page 552, note f.

Spinoza ubi sup. "Prophetiæ auctoritas ratiocinari non patitur. Quisquis enim vult sua dogmata ratione confirmare, eo ipso ea arbitrari uniuscujusque judicio submittit."

Page 554, note g.

Simon. Hist. Crit. p. 2. c. xx. xxi. Michaelis, vol. i. c. ii. §. xii. c. v. and Townson on the Gospels, more particularly his very learned observations on "The Hours of the Ancients."

Page 556, note h.

Sanhedrin. f. 20. 3. Hieros. "Liber Deuteronomii veniens prostravit se coram Deo, dixitque ; O Domine universi, in me scripsisti legem tuam : jam vero testamentum vacillans in aliqua parte vacillat in toto : ecce

Salomo

Salomo conatur a me extirpare *Jod*. [in Deut. xvii. 7.] Respondit Deus, S. B. Salomo et mille tales peribunt, vocula autem de te non peribit." Schemoth R. vi. Nulla litera aboletur a lege in æternum. Hieros. Schabb. f. 10. 4. "Si fuerit ך et ille in ך formaverit, aut ך in ך reus est. Rabbi Meir. Semit. fidei, viii. fol. 104. 4. "Tempore prophetarum erant qui singularum legis literarum minutias sectabantur, singulasque literas seorsim executiebant, mysticumque earum sensum exquirebant." Ibid. fol. 105. 1. "Et ne mireris quod sic excusserint singulas seorsim literas; nam et singulos literarum omnium apices pari ratione excusserunt." Ludovic. Capellus, ad Matth. v. 18. Crit. Sacr. t. vii. p. i. p. 171. "Aliud etiam est Talmudicorum dictum quod ad hujus loci illustrationem facere possit, cum dicunt, 'Nulla est Legis literula quæ vel deficiat vel abundet.'" See also Warburton's *Doctrine of Grace*, l. i. c. 6.

Page 561, note i.

Mark xiv. 70. "Thou art a Galilean, and *thy speech* agreeth thereto." Acts iv. 13. "When they saw the boldness of Peter and John, and perceived that they *were unlearned and ignorant men*, they marvelled."

Page 562, note k.

It is doubted whether we should read ἐν οἷς ἐστὶ δυσνόη-  
τά τινα, which would refer the obscurity to the things  
spoken of, or ἐν αἷς, which would apply to the Epistles  
themselves. See Wetstein ad loc. and Mill. Proleg. 1484.  
p. 165. The latter teaches us, "Certe ad Epistolas Pau-  
linas hic referri constat ex sequentibus, ubi dicitur insta-  
biles quosdam Epistolas istas, non minus ac reliquas  
γραφάς, perperam interpretatos esse ad suam ipsorum  
perniciem." On the other hand, Beza ad loc. "Relati-  
vum



vum ὁλς (ut recte observat doctissimus interpres) non co-hæret cum ἐπισολαῖς, sed cum τούτων. Itaque non satis apposite citatus est hic locus, perinde ac si Pauli Epistolas difficiles atque obscuras esse significaret Petrus. Non, inquam, disputat perspicue an obscure scripserit Paulus, sed in istis quæ ad venturum iudicium spectant,—quædam esse dicit quæ non ita facile possunt a quibusvis comprehendi." The "doctissimus interpres," to whom Beza refers, is Calvin, who observes, "Hoc relativum Epistolis non convenit, est enim neutrum apud Græcos." The authority, however, of the manuscripts and ancient versions cited by Mill and Wetstein, and above all the solid reasons offered by the former, may induce us to believe that the genuine reading is αἰς, according to which impression our English translators have, apparently, rendered the passage.

Page 569. note <sup>1</sup>.

Grotius ad Act. xvii. 28. "Non mirum si Cilix Paulus Cilicem Aratum, vel in patriæ communis honorem, legerat." Drusius ad Tit. i. 12. Κρῆτες ἀεὶ ψεύσαι, κ. τ. λ. "Hic versus heroicus Epimenidis Poetæ est." Grotius, ibid. "Dicitur [Epimenides] Paulo propheta, quia a suis pro tali habebatur, sicut prophetæ Baal." Erasmus ad Jud. v. 14. "Enoch &c." "Id ex Apocryphis adductum est ut, et illud de Michael." Nor need we wonder that the Apostles have made this use of the works which were popular among the persons whom they addressed, since our Lord himself in his sermon on the Mount has so largely drawn from the stores of Rabbinical learning. See Wetstein's Notes, and Schöttgen, p. 15. et sequ.

Page 570. note <sup>m</sup>.

Erasmus ad 2 Timoth. iv. 13. "O suppellectilem Apostolicam !



Apostolicam ! penulam quæ defendat ab imbris et libros aliquot, haud dubie sacros ! Nunc quantum est caballorum, quantum bombardarum, quantum aliarum rerum quas referre non licet !” Calvin. ad loc. Op. t. vii. p. 491. “ Cum mox subjiciat libros et membranas, unde apparet Apostolum, quum jam ad mortem se parant, non tamen a lectione destitisse. Ubi ergo sunt qui se eo usque profecisse putant ut nulla amplius exercitatione indigeant ? Quis se cum Paulo conferre ausit ! Magis etiam refellitur FANATICORUM HOMINUM FUROR, qui, libris contemptis, damnataque omni lectione, solos suos ἐνδυσιασμούς jactant ! Nos vero sciamus hoc loco piis omnibus commendari assiduum lectionem ex qua proficient.”

Page 576. note n.

There is something extremely rational as well as pious in the exclamation of Thummius, In Impiet. Photin. p. 121. Differemus ad Academiam Paradisaicam, ubi plenius et planius de hoc controverso et omnibus dubiis et ἐναντιοφάνεσι locis erudiemur.

Page 577. note o.

See the questions of Cyrenius's government, and the manner in which Judas died, discussed in Poole's Synopsis, t. iv. pp. 656, 657, 658, 659. 886.

THE END.

## ERRATA.

Page 20. line 6. *for* remains *read* it remains

- |      |     |   |
|------|-----|---|
| 26.  | 14. | <i>for</i> motion <i>r.</i> motive                    |
| 58.  | 22. | <i>for</i> ἰλίξυ <i>r.</i> ἰλίγξυ                     |
| 99.  | 3.  | <i>for</i> proposition <i>r.</i> propositions         |
| 123. | 29. | <i>for</i> patrum <i>r.</i> patrem                    |
| 124. | 25. | <i>for</i> something like <i>r.</i> something like it |
| 125. | 8.  | <i>for</i> qua <i>r.</i> quam                         |
| 199. | 9.  | <i>for</i> φυγίσαν <i>r.</i> φυγαῖσαν                 |
| 205. | 35. | <i>for</i> Horduero <i>r.</i> Korduero                |
| 250. | 4.  | <i>dele</i> and                                       |
| 281. | 11. | <i>for</i> by the silence <i>r.</i> from the silence  |
| 287. | 8.  | <i>for</i> Clavius <i>r.</i> Clarius                  |
| —    | 28. | <i>for</i> Vardale <i>r.</i> Vandale                  |
| 350. | 16. | <i>for</i> contemporaries <i>r.</i> contemporaries    |
| 360. | 16. | <i>for</i> Unitarian <i>r.</i> Unitarians             |
| 402. | 25. | <i>for</i> Heathens <i>r.</i> Heathen                 |
| 467. | 18. | <i>for</i> pronounced <i>r.</i> produced              |
| 481. | 2.  | <i>for</i> by <i>r.</i> from                          |

430—1. *for* good =









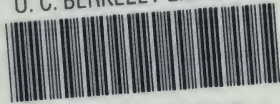
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